

Staffords  
NIOBE:

*Stafford*  
Or  
HIS AGE OF  
TEARES.

*A Treatise no lesse profitable,  
and comfortable, then  
the times damnable.*

Wherein Deaths visard is  
*pulled off, and her face disco-*  
uered not to be so feare-  
*full as the vulgar makes*  
it: and withall it is shewed  
*that death is only bad to*  
the bad, good to  
*the good.*



AT LONDON  
Printed by Humfrey Lownes, 1611.



TO THE RIGHT

Salisbury, Knight of the most Honourable, Robert Earl of



UNITED STATES DEPARTMENT OF AGRICULTURE  
BUREAU OF PLANT INDUSTRY  
WASHINGTON, D. C.

1. The first part of the document is a list of names and their corresponding numbers, which are written in a cursive script. The names are: "John", "James", "William", "Robert", "Thomas", "Richard", "Henry", "George", "Edward", "Charles", "John", "James", "William", "Robert", "Thomas", "Richard", "Henry", "George", "Edward", "Charles". The numbers are: "1", "2", "3", "4", "5", "6", "7", "8", "9", "10", "11", "12", "13", "14", "15", "16", "17", "18", "19", "20".

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Wonder not. For though I  
care a Book, yet I care  
that a man should be  
wonder not. For though I

Printed by [illegible] London 1871





# TO THE RIGHT

Honourable, *Robert* Earle of  
Salisbury, Knight of the most  
honourable Order of the Garter,  
Vicount Cranborne, Lord Cecil of Essin-  
don, Lord high Treasurer of England,  
Chancelour of the Vniuersitie of Cam-  
bridge, and one of his Maiesties most Ho-  
nourable priuie Councel, A. S.

wissheth the pleasures of the  
Kingdome of Heauen, for  
his painestaken in this  
Kingdome of  
the Earth.

**I**T may seem strange  
vnto you (truely  
honourable Lorde)  
that a stranger should dedi-  
cate a Booke vnto you : but,  
wonder not. For, though I

## *The Epistle*

be not knowen to your Honour, yet your Honor is wel knowen vnto me: and (indeed) to whom not? I haue no small time (be it spoken without blasphemie) euen worshipt your Worth; and therefore now offer vp vnto it, all the reuenewes of my reuerence. I was the rather induced to dedicate it to your Honour, by reason that my father was a neighbour to your Father, being much obliged vnto him, and my whole Family vnto your selfe. And next of all, to giue you thanks in the behalfe of all Gentrie: which is daylie bettered by your  
Lord-

*Dedicatorie.*

Lordships directions, and  
furtherances in all honest  
courses. Desere was fled in-  
to the Desert, before your  
Lordship called her home  
from exile, & clad hir wea-  
ther-beaten limmes. And  
(which draweth neere vnto  
a miracle) your Lordship  
doth not imitate the greatest  
part of the hodiernall No-  
bilitie, *Qui beneficia in ca-  
lendario scribunt*. But whe-  
ther goe I? knowing that  
your monosyllables, as also  
short speeches, are pleasing  
to GOD sometimes, and  
to Great men at all times.  
Accept then this Lease  
rather then Booke, toge-  
ther

**The Epistle &c.**

ther, with my vowed and  
fowed seruice : which  
though I offer *serò*,  
*tamen serò*, my e-  
uer honoured  
Lord.

Your Lordships most  
*humble seruants*  
be commanded,

**ANTHONIE STAFFORD.**

Accept then this Letter  
rather then Booke, toge-  
ther

The Epistle

that with my vowed and  
owed service which  
though I offer serve  
sacred service, my e-  
ver honoured  
Lord.

Your Lordships most

humble servant

be commanded

ANTHONY STAFFORD

---

---





# TO THE Reader.

different or  
indifferent  
READER,  
Heads to  
thy soul



and Bodie. Knowing  
writure to bee of the na-  
ture of the sun, that it  
shines as well upon the  
bad, as upon the good; I  
thought the badde would  
claime interest in her, as  
well



# TO THE Reader.



*fferent, or  
indifferent*

READER,

*Health to  
thy Soule*

*and Bodie. Knoweing  
vertue to bee of the na-  
ture of the Sun, that is,  
she shines as well upon the  
bad, as upon the good; I  
thought the badde would  
claime interest in her, as  
well*

## To the Reader.

well as the good. To prevent which, I wrote this treatise: in which I have layed my selfe open to the world; to the intent, that I may attract the love of the vertuous, and the hate of all those who continue vicious: for, I hold him to be no honest man, that is beloued of all men. For, in that, he sheweth that he can apply himselfe to the time, be it neuer so vicious, to the place be it neuer so infamous, to the person, be it neuer so odious. Wherefore I giue all men to understand, that I am a servant to Vertue: which I

pro-

## To the Reader.

proclaime to the world, by  
this booke, my Heraulde;  
and gine defiance to her  
foes and mine. And how-  
soeuer I seeme, now and  
then, to lend an eare to  
lew dnesse; it is not that I  
take pleasure in it, but be-  
cause I am loth to displease  
the harbourers and diunt-  
gers of it. Whatsoeuer the  
world thinkes of me, or  
thinketh me to be: yet this  
I am. For, being through-  
ly acquainted with my  
selfe, I doe not aske ano-  
ther man what I am. I pro-  
test it againe and againe,  
that I depend on Vertue.  
And, if I was poore in her  
service,

## To the Reader.

Service, I shall account my  
selfe richer, then all this  
wicked worlds wealth can  
make me: and, if I growe  
rich without her, I shall e-  
steeme my self poorer then  
pouerty her selfe can make  
me. I speake not this, like  
a Politiciā, to purchase my  
selfe a greater fame then  
mine owne worth; No, no.  
We doe not dissemble in  
those things, in which he  
first deceiues himselfe, that  
would others. Wherefore  
he is iniurious to me, who  
wicked in himselfe fra-  
meth a minde to me out of  
his owne. If my inward  
man excuse me, what care

I,



## To the Reader.

I, who accuse me: yet doe  
I not despise an honest re-  
port; but, onely warne you  
this, that it is not in my  
power to tye loose tongues.  
And therefore Fame is to  
be reckoned amongst those  
externall accidents; as of  
no moment to the accom-  
plishment of a quiet and a  
blessed life. What to be, con-  
sisteth on my part; what I  
am said to be, on the vaine  
vulgari. Fame and Con-  
science are of two diffe-  
ring properties: the one  
blazeth a mans deserts;  
yet makes him neuer the  
better: the other, the bet-  
ter; yet neuer the more

## To the Reader,

renowned. I knowe, that  
my beliefe in God, and not  
the worlds beliefe of me,  
shall saue me: yet (by the  
way) would I not haue a-  
ny man thinke, that I write  
this by constraint; that is,  
to cleare my selfe of any  
imputed Crime: for, I  
write it not to dispossesse,  
but to possesse the world of  
a good opinion of me. I ve-  
rily thinke, that I haue  
layed my selfe too open, &  
dealt too plainly in some  
things contained in this  
insuing treatise: but, I passe  
not much. For, as my birth  
styled me a gentleman; so  
I would haue my death  
stile:

## To the Reader.

Stile me generous. Prying  
Policy telleth me, that it is  
farre ~~safer~~ to knowe what *Safer*  
a man speaks, then to speak  
what he knowes: but my  
harmlesse heart dictates  
to my pen, not what the  
world would, but what it  
should heare of. My soule  
is an Antipode, & treads  
opposite to the present  
world. My intent, in wri-  
ting this book, is twofolde:  
first, to purchase to my  
selfe, not so much the title  
of a learned, as of an ho-  
nest man; and secondly  
(because I knowe not whe-  
ther my unfortunate for-  
tunes, and unstaid youth

may

may

## To the Reader.

may leade me) that the  
world may be acquainted  
with the secrets of my  
soul; and may receive  
from me a testimonie of  
my lively faith; that so it  
may indge the more cheri-  
tably of mee being dead.  
Thus much for my selfe.  
Now, gentle or ungentle  
Reader; concerning thee, I  
divide thee into Learned,  
and Unlearned: and the  
Learned I subdivide into  
Iudicial, and Non-iudiciall.  
Seneca saith, that Sum-  
mū bonū in iudicio est,  
that mans chief felicity is  
in iudgement: and Scali-  
ger calleth it Animam sa-  
pientiae,

## To the Reader.

pietia, the soule of wisdom. And therefore he that hath this Wisedomes soule to be the Centre of his soule, I doe not so much feare, as reuerence his censure. But hee that hath read neuer so much, and in his discourse will shoote whole Rolles of Volumes at a man, and yet wanteth iudgemente, my Booke turnes his posteriors to him, and bids him shoote there, as a marke too faire for his carping mouth, to aime at. The Vnlearned I neede divide into Prudent, and Impudent. The Prudent will not let his censure



## To the Reader.

sure flie above his knowledge; but, what he understands not, he will with modestie either passe it over, or with discretion enquire after it, of some better-knowing spirits. As for impudent asses, who will reprehende what their shallowe wits can neither apprehende, nor comprehend, and so turne despaire into iudgement, I hold them fitter to read bills, and ballads, then my Booke. And withall I must needes adde this, that I neither feare a Stage, nor the censure of a Woman. And against the Learned,  
and

To the Reader,  
and Vnlearned, Indiciall  
and Not-indiciall, Prudent  
and Impudent, Women,  
and the worlds wide Thea-  
ter, I bandy that of Iob,  
Behold my signe, that the  
Almightie will witness  
for mee; although  
mine Adversarie  
write a booke  
against  
mee.

Iob. 31  
35:



**Errata.**

**Page Line**

- |      |   |
|------|---|
| 81.  | 10. joy for joyne.                                  |
|      | 11. noysson for deysson.                            |
| 99.  | 13. perfect imperfect, for<br>perfect or imperfect. |
| 142. | 8. present for presents.                            |
| 154. | 2. Iesuites for Iesuitas.                           |
| 166. | 2. these for those.                                 |
| 195. | 1. gift for guest.                                  |

*In some few Books,  
Pag. 10. li. 12. men for mens.*





STAFFORDS

NIOBE,

OR

His age of teares.



Ad to the very  
Soule, bearing  
in my minde a  
discōtent, that  
I could bee no  
more discontented ; in a  
worde, wearie of my selfe, I  
on a time walked forth, ho-  
ping by some diuine medi-  
tation to abandon, and ex-  
pell this hellish disposition.

A

And :

2 *Staffords Niobe,*

And being com to the place  
ordained by my selfe to this  
solemne exercise, I first lif-  
ted vp mine eies to heauen,  
to see what heauen would  
haue done vpon earth: and  
then again I cast them down  
vpon earth, to see what earth  
hadde done against heauen.  
But loe, in the entrance  
to this my sanctified con-  
templation, my olde agonie  
came vpon me; I meane, a  
conflict betwixt mine vne-  
quall, disagreeing passions:  
which forced mee to call  
backe the better of my  
thoughts, to drine back the  
worle. But, finding no way,  
whereby I might appease  
these



*or His age of teares.* 3

these implacable furies of  
my minde, leauing my  
meditation, I thus spake vn-  
to my soule. Soule, saide  
I, how chaunceth it, that  
nothing can content thee  
so much as discontent? Is  
not this rotten body, this  
all corruption, this worst of  
earth, a sufficient prison vn-  
to thee, but that thou thy  
selfe must become a prison  
to thy selfe? To these my de-  
maunds shee thus makes an-  
swer; that the diuell, as shee  
thinkes, hath committed  
incest with his daughter,  
World, who is now deliue-  
red of an Age, frō the which  
the sooner it should please

218

A. 2

God.

4. *Staffords Niobe,*

God to deliuer her, the better. Then soule, said I, take thy flight, & with the sharp pearcing eyes of contemplation pry into the corners of the Vniuerse; and see if within this spacious Round thou canst finde out some place, where thou maiest inioy a pure conuersation till the houre com wherein thou shalt leaue this thine impure mansion. Shee obeyed, and after long, & tedious search, shee returned like *Noahs* turtle, and told mee that such a deluge of sinne had overspread the face of the earthe, that there was no place free where vertue might

or His age of leares.

might treade in safetie. If  
earth then, said I, affoorde  
thee no comfort, lett thy  
conuerſation be in heauen,  
laugh at the idle pleasures of  
theſe daies, and let not thine  
vnlimited appetite ſo much  
couet as condemne them;  
following that rule, of *Seneca*,  
*Contemnere omnia ali-*  
*quis poteſt; omnia habere ne-*  
*mo poteſt.* Some one man  
ſaith hee, may condemne all  
things; but no man can haue  
all things. And indeed what  
iſt there in this world, on the  
which Enuy may not iuſtly  
ſpend all her gall? For who-  
ſoeuer ſhal with an iocent iudice  
and rectified Iudgement;

Sen Epist.  
62.

6 *Staffords Niobe,*

look into this worst of ages,  
shall finde, that the lasciu-  
ous heathen Poets were but  
as wicked prophets of the  
wickednes to come in these  
accursed times; wee hauing  
turned their lewde inuenti-  
ons into more lewd actions.  
So that it seemes wee haue  
anatomized vice, and laied  
those parts of her to the o-  
pen viewe, which they in  
modesty let lie vndiscou-  
red. From the highest to  
the lowest, from the young-  
est to the oldest, from the  
Eagle to the Wren, all haue  
corrupted their waies, and  
are becom degenerate from  
the purity of their ancest-  
ours.

or His age of teares. 7

ours. Vice hath supplanted  
vertue; and he now a-dayes  
is helde the most absolute  
man, who is the most disso-  
luteliuer. As now and then  
the humours of the whole  
bodie fall downe into the  
legges, and there make an  
issue: So hath the corrupti-  
on of times past slidde down  
into the present, to the an-  
noiance, and choaking of  
all that is good. This is the  
time foretolde by Seneca,

Sen. de  
benef. lib.  
1. cap. 10

*Habebitur aliquando ebrie-  
tati honor; et plurimum meri-  
cepisse virtus erit,* The time  
shall come, saith hee, when  
honour shall be ascribed to  
drunkennes; and to drinke

A 4 much



8      *Staffords Niobe,*  
*much wine shall bee helde a*  
*vertue.* Pride, luxury, and  
ribauldry haue now their  
reigne, and his happinesse  
is greatest who followeth  
them the soonest. As for  
pride, she hath so many fea-  
thers added to her wings,  
that shee conereth all the  
earth with her shadowe.  
Our men are growen so ef-  
feminate, and our women  
so man-like, that (if it might  
bee) I thinke they woulde  
exchange genders. What  
modest eye can with pati-  
ence beholde the immodest  
gestures, and attires of our  
women? No sooner with  
them is infancie put off, but  
im-

or His age of teares. 9

impudency is put on : they  
haue turned nature into art;  
so that a man can hardlie dis-  
cerne a woman from her i-  
mage. Their bodies they  
pinch in, as if they were an-  
grie with nature for casting  
them in so gross a mould:  
but as for their looler parts,  
them they let loose to preie  
vpon whatsoever their lust-  
darting eyes shal seize-vpon.  
Their brests they laye to the  
open viewe, like two faire  
apples: of which whoeuer  
tasteth, shall be sure of the  
knowledge of euill; of good  
I dare not warrant him. As  
for our men, they equall, if  
not surpasse this female frail-

As tie,

10 *Staffords Niobe,*

tie, the qualities of their  
minde being as light as the  
substance of their bodies is  
heauie. Light clothes, and a  
light behavior is now your  
onely weare, and hee your  
greatest gallant who canne  
whiffe off his gallon. O,  
that iniquitie were here li-  
mited! but alas, it is not. For  
mens tongues are now bee-  
come trumpets or rather  
strumpets to their minde:  
so that whatsoeuer they con-  
ceiue, they not onely tell o-  
thers of it, but also intice  
them to doe it. *Lust, saith*  
*Ambrose, is fedde with ban-*  
*quets, nourished with de-*  
*lights, kindled with wine, en-*  
*flamed.*

Ambros.  
de poenit.  
lib. i. cap.  
34.

or His age of teares. **II**

flamed with drunkennesse;  
but streight addeth, *peiora  
tamen his sunt fomenta ver-  
borum, quæ vino quodam  
Sodomitana vitis mentē inebriant*. But worse then all  
these, such hee, is that im-  
purity of speach, which makes  
drunk the minde with the  
sweet tasting wine of the  
Sodomiticall vine. Sodome,  
thy sinnes were fewe in  
respect of ours, and our  
iust men fewe in respect of  
thine. Thou peradventure  
hadst three, or foure: but  
happy is that citry with vs  
that can yeelde one; yet wee  
raile at thee, and seeke to be  
opposite to thee in al things:

**hij**

12 *Staffords Niobe,*

but in one thing wee iump  
with thee by following the  
literal lense; to weet, that be-  
cause one of thy sinnes was  
falsesse of bread, we hold it  
no sinne to be full of drinke.  
I cannot with methode pro-  
ceed in this confusiō of wic-  
kednes; nor with order, in  
that wherin is so much disorder.  
My pen, following my  
hearts motiō, trembleth, the  
paper waxeth wan, & pale, &  
the inke putteth on melan-  
cholies sad hewe, when I go  
about to relate, that in the  
mouthes of our youth, *Talef-*  
*sie* becomes a watch-word.  
And to put fier to this quick  
kindling fewell our poets  
haue put to their helping  
hands:



Or His age of teares. 13

hands : who therefore are  
rightly taxed by that last, &  
euerlasting Worthie of the  
French, diuine du Bartas.

*Peu ie regretteroy la perte  
de leurs ans,*

*Si par ces vers pipeurs leur  
muse trop deserte*

*Se perdant, ne tra noit des  
auditeurs la perte.*

*Sous les mielleus appasts  
de leur doctes escrits,*

*Ils cachent le venin, que  
les ieunes esprits*

*Aualent a longs traits,  
et du vin d'amour yures.*

*Leur mauuais estomach  
aime les mauuais viures.*

In English thus.

Yet would I griene their  
lasse of time the lesse,

If



smooth running words, to  
take awaye not onely the in-  
quination, but the very es-  
sence of it ; which they can-  
not doe. For, as whether a  
man writeth with a coale,  
with chaulke, or inke, it is  
neuer thelesse writing : So is  
vice vice, ynder what words  
soever it be conucied. And  
these men, saith Scaliger, call  
vpon Phoebus, Iupiter, Pal-  
las, together with the Muses,  
and inuoke diuels in stead of  
the true God. And the same  
Scaliger dooth reprehend  
Bembus, because in a certain  
verse which he made, he cal-  
led Iesus Christ, Heroa. That  
Bembus is also censured by

I. Scalig.  
lib. 1. po-  
etic. cap. 2.

Scal. lib. 6.  
poetic. pa.  
800. 801.

Lip. cent. 2  
Epist. 58.

*I. Lipsius. Ipse deus raro in  
 stilo, aut animo, sed prisco  
 ritu, dij immortales: idq; in  
 serijs maxime sententijs, aut  
 rebus. GOD himselfe, saith  
 Lipsius, is seldome in his  
 stile, mouth, or minde; but ac-  
 cording to the ancient rights  
 of speech, the immortall  
 gods: and this doth he in his  
 most serious sentences. If for  
 everie idle, for euery vnad-  
 uiled word wee shall giue ac-  
 count, what shall we answer  
 for premeditated sin? ouer  
 which the heart a long time  
 sitteth houerling as if it were  
 vnwilling to hatch so vgly a  
 monster. To thinke euill, is  
 a sin; & that mortal: to speak  
 euill*

euill, is yet a greater: but to write euill, is in it selfe both matchlesse, and namelesse; no word being fit to expresse so vnfit a worke. O that so foule a matter should be left to posteritie in so faire characters! or that a man should with his owne hand write a confession, to condemne his own heart! What should I say, or rather what should I not saie in so hopelesse, so haplesse a case? onelie this then I will saie, that for shame men should haue some feeling, some remorse in eternising their owne shame, as also consider that their bodies, nay the faire frame  
of



of this spacious Rounde,  
shall be subiect to ruine: on-  
lie the soule, and her actions  
are eternall. For, the soule  
being eternall, the actions  
proceeding from her, parti-  
cipate of the same eternity.  
The bodie, being spotted, is  
quickly mundified: but the  
soule, once branded with in-  
famy, euer keeps her mark,  
and neuer becommeth im-  
maculate. O dangerous age!  
thou seducest many to er-  
roure; but reducest none to  
truth: thou caulest manie to  
fall; but raisest vp none. And  
indeede, how should they  
stand firme, when their foot-  
ting is so slipperie? How  
should

or *His age of teares.* 19

should they resolue, when  
euerie thing giues them oc-  
casion of doubt? What shal  
a man decree to bee truth,  
when hee shall see Pontius  
Pilate washing his handes,  
but not his heart? Caiphaz,  
pretending blasphemie, to  
rent his garments? the new  
Scribes, and Pharisees crying *Mat. 27*  
out to Iesus, master thou art <sup>24</sup>  
good, though they thinke  
him to bee most bad? Si-  
mon Iudas selling, Simon  
Magus buying GOD for  
money? holding a trinitie of  
benefices in vnitie of person;  
and these three are, for the  
most part, foure. Those who  
should tell Israell of her sins,  
and

20     *Staffords Niobe,*

and Iuda of her transgressi-  
ons, doe now sooth her vp  
in her iniquitie; nay, flatter  
the dead to please the living:  
in so much that *Durus de*  
*Pascalo* makes it one of his  
precepts, that the courtier  
ought to giue credit neither  
to funerall sermons, nor to  
Gallobelgicus, or other such  
idle fblers. I must confesse  
that the worde *lye* is vnde-  
cent, to giue to a minister;  
but verie aptly applyed to  
Gallobelgicus, who lyeth of  
set purpose, and telleth truth  
at aduventure. Sure I am, he  
hath not learned, or (if lear-  
ned) not practised that first,  
and chiefest lawe of a lawe-  
full

full historian, which is, *Vt ne quid falsi audent, ne quid veridicere non audeat.* But to my purpose, it were to be wished, that this abuse of preaching might bee reformed; that so the laudable vse of it, might bee with the more applause, and profit continued. Mercy should be in the Preachers mouth, not flatteric: he should pronounce pardon to others (not craue it from others) and pronounce (nay, denounce) vengeance against those who renounce the ordained meanes of their saluation. Flattery, thou base, creeping sinne, thou seducer of

22 *Staffords Niobe,*

of Princes, thou obseruer of  
 noddes, thou impudencie  
 clad in modesty, thou faw-  
 ning diuell, when shall thy  
 dominion haue an ende? I  
 would my ende might pro-  
 cure thine. But what should  
 I talke of thine ende, who  
 art now in thy prime? We  
 haue our Clisopli, who will  
 imitate Philip whether hee  
 halt in minde, or in bodie:  
 neither want we Courtiers,  
 who though they see that  
 Dionisius cannot see, yet  
 they counterfait the like in-  
 firmity. *Temperibusq; Au-*  
*gusti dicendis* (they bee the  
 words of Tacitus) *non de-*  
*suere decora ingenia, do-*  
*nec*

Athenæus  
 lib. 6

Ibidem.

Annal. li. 1



or His age of teares. 23

*nec gliscente adulatione deterrere* *mentur.* Neither wanted there, saith he, worthy, and singular wits to deliuer Augustus exploits, untill they were by the ouerswarming of flatterers utterly discouraged. But what base meanes will not ambition vse, where the proposed end is honour? with her there is no impossibilitie, no difficultie: with her, things to come are as present: and what shee aspires to, she makes no doubt to attaine to. Thou mother of discontent, thou Goddess of mutabilitie, dwell still in the Courts of Princes; but insinuate not thy selfe

selfe into the hearts of Prophets; for, if they be tainted, all the worlde is deceiued. Their tongues perswade, where force cannot auaille: if in a bad cause, then mischief followeth. From their tongues, for the most part, Princes frame their actions: so that the former being bad, the latter are worse: in as much as a bad deede outstrippeth a bad word. Yet shal they one daie answer, both for the word, & deed, of which they were procurers. Is it possible that a man should looke vp to heauen, & not thinke who gouernes earth, and heauen? or who

or his age of teares. 25

is so foolish, as to thinke  
that God wil answere an eye  
of dissimulation with the eye  
of mercie? No, no: a true  
God cannot awaie with a  
false heart. Lord, that a man  
should thinke with all his o-  
ratory, to perswade others to  
that, which hee cannot per-  
swade himselfe to: or who  
is such an idiot, as to thinke  
to haue an army well gover-  
ned or guided, without a  
good conductor? Why, this  
is meere, and absurde equi-  
uocation: as for examples  
I say to another, Follow me:  
he straight obeyes; when  
forthwith I tell him, that he  
must not trace my steps, but  
B my

Mat. 23. 3

my words. These men are  
worse then the Scribes, and  
Pharisees, whom Christ re-  
prehended for saying, and  
not doing: for, these men  
doe not onely saie and not  
doe, but also doe and not  
say; as being indeede asha-  
med to saie what they doe.  
All other things they know:  
onely what is most worthie  
to be known, they knowe  
not; which is, to knowe  
themselues. Yet how is it  
possible they should not  
know themselues, since they  
know that God knoweth &  
searcheth both the heart,  
and reines? though some of  
them, I feare, would be con-  
sent

tent that God should search  
 their hearts, so hee would  
 lett their reines alone. Oh  
 prophaneesse ! that the  
 same hand which lifteth vp  
 the Cupp in the Communi-  
 on, should lift vp pot after  
 pot in an Alehouse ; and of-  
 fer more sacrifice to Bac-  
 chus, then to Iehoua : a vice  
 which whosoever giues him-  
 selfe ouer to, God giues him  
 ouer to execute the inuenti-  
 ons of a disturbed Intellect.  
 Which I think the Lowe-  
 countrymen allude to, in  
 calling their strongest beere  
*double Pharaoh*; their strong  
 beere, in a lower degree,  
*singl Pharaoh*; and their  
 most



small beere *Israel*: intimating thereby that the stronger the beere is, the more it makes a man to rebell against God; and the smaller it is, the more it leaues the soule to her selfe, and renders her freer from the sensualitie of the bodie, and makes a true child of *Israel*. Looke how a passenger in a thicke darke mist, is sad, as doubtfull which waie to turn; euen so Reason being blinded by the ascent of wines hot vapours, fitteth pensue, and waivering, not knowing whether she should incline to vice, or vertue, till at length shee dedines from

from vertue to vice. I have  
heard a reuerend english Di-  
uine, often compare a drunk  
arde to *Mare mortuum*: for  
as no fish by report can liue  
in the one; so no vertue in  
the other. Amongst the ve-  
ry Turkes, this vice is so o-  
dious, that they reward it in  
whome soeuer they finde it  
with 80 stripes, making it  
the most detestable sinne of  
all, next to adultery; to  
which, they a lot a hundred  
stripes. If heathen people do  
this (whom error leades  
hood-winked in ignorance  
or rather ignorance in er-  
ror) what should a Christi-  
an doe? why should not hee

In Alcor.  
Turc. pag.  
191.

leade a good, and sober life,  
 whose name is written in the  
 booke of life? But (alas!)  
 for want of consideration  
 this is not looked into. Vp-  
 on this vice depend three o-  
 ther (as vgly seruants vpon  
 a deformed master) to wit,  
 Quarelling, Whooring, and  
 Swearing. The first of which  
 hath more by tongue, then  
 sworde, purchased to it selfe  
 the name of valour; which  
 indecde is no neerer to va-  
 lour, then phrensie to wise-  
 dome. True valour biddeth  
 a man fight *pro patria, et pa-*  
*tre patria*; this bastarde cou-  
 rage incites a man to fight  
*cum fratre, cum patre*: the  
 for-

former perswadeth a man to be carefull not onelie that he take no iniury, but (euen religious) that he doe none; the latter saith, that hee is worthy of iniury, that offers none. The one saith, Fight being prouoked; the other sayes, Prouoke to fight. And therefore I think, that Seneca spake rather out of the greatnesse of his mind, then the depth of his wisdom, when he defined fortitude, to bee *Scientia periculorum repellendorum; excipiendorum; prouocandorum*: that is, a Science of repelling, of receiuing, and prouoking dangers. The latter of which

Sen. de  
benef. li. 2  
cap. 34.



is false; seeing there is no man wisely valiant, who will not rather inuoke helpe against danger, then prouoke it.

Is it not a lamentable case, to see two men christened with one Baptisme, bought with one redemption, for whom the blood of Christ was indifferentlie shedde, vppon euerye slight, and light occasion, to shedde the blood one of another? Or is it not a harde case, for one that professeth the name of Christ Iesus, to digge for honour in the heart of a Christian? And this forsooth they do  
for



for reputation. What blemish is it to my reputation to denye that in sobriety, which I affirmed in drunkenness? that is, to recall that as a man, which I spake as a beast? Yet these roaring gentlemen, whatsoever they speake, be it neuer so bad, will make it good. Surelie, I am of opiniō, that the word *duel*, is deriued from the French word *dueil*, by reason that it makes so manie parents mourne for the vntimely death of their children, and one friend lament the decease of another. But by the way, I will giue this caution, that no man

A Coward  
who?

misconstrue mee, and thinke  
that I perswade men to  
cowardile: for, I am so farre  
from that, that I thinke a  
coward to be the basest of  
all creatures: & A Coward  
I call him, who flauishlie  
seareth any thing but God.  
For, if my Prince allow me  
combate, vpon dishonoura-  
ble imputation of treason,  
and lbe drawen into the lists  
with a chaine of foul, dis-  
gracefull words linked toge-  
ther, which will so sticke  
to my Familie, & Race, that  
no time can raze them out;  
the iniurie here becommeth  
more then priuate, (whereof  
only, I take it, Christ speaks,  
when

or *His age of teeres.* 35

when he saith: *He that gi- Mat. 5. 39*  
*ueth thee a boxe on the one*  
*eye, turne to him the other*

*&c.)* For, in this case the

iniurie is publike, and not

mincowne: and therefore I

say, standing vppon these

tearmes, God refuse mee, if

I refuse any man. Where-

fore I could not, without

much applause, reade that

*Motto* in the Scottish armes;

*In defence.* For, if a man be

driven to maintaine his ho-

nour, and cleare his wrong-

ed name from perpetuall in-

famy; let him then with an

vndaunted spirit, and ala-

cricity of heart sing the Psalm

of Dauid, *If ten thousand*

*hemme*

hemme me rounde about, yet  
 will I not feare, &c. telling  
 confident in this, that hee  
 hath God, and so good a  
 cause on his side. For, this  
 infamie neuer leaues a man:  
 insomuch that when his  
 flesh forsaketh his bones,  
 this cleaues fast to them;  
 and the Sexton, digging vp  
 his scull, saith, This was the  
 head of a Traitor, & a Co-  
 warde. But for a frowne,  
 the trippe of the tongue, or  
 the slip of a word, to quar-  
 rell, dominere, and sweare  
 oathes, *Quæ pulmo anima  
 prælargus anhelet*, this is far  
 from valour: for, valour is  
 an enemy to no vertue; this

*Perfina*

to every vertue, and a friend  
to all vice. Neither can I be  
induced otherwise to be-  
lieue, but that there are ma-  
ny gentlemen, whose mo-  
dest, ingenuous faces are  
free from frowns, and fur-  
rowes of wrath; in whose  
hearts, notwithstanding,  
maiestical magnanimitie sit-  
teth richer clad, then in  
those of your roaring, angry  
boyes of London; and per-  
adventure would giue them  
iust cause both to roare, and  
howl too. The second daugh-  
ter to drunkennes is whoo-  
ring, the deflowerer of many  
a virgin, and defiler of many  
a wife: a sinne which most  
men:



men are addicted to by nature, and fewest freed from by grace. For though God hath separated the male from the female, and disioyned them; yet, I know not how, they will still desire a conjunction. The Cedars of Libanus haue fallen this way: the Patriarchs, Prophets, Fathers, and our forefathers haue here gone astray. Many a Saint hath fallen at the feet of these saints, and hath adored their adorned beautie. Yet, for men to prostrate their bodies to euerie dung-hill, and sinke into euerie sink-hole, was neuer so common, as in these

these later licentious times;  
wherein money can buy af-  
fection, Beautie offering her  
selfe to hire. But, to keepe  
your servant brisk, and  
spruce, that the towne maie  
take notice of him, for a  
neate, compleate gentle-  
man, and to feede vpon the  
answerable report the world  
gines of him; rush, this is no  
sinne. No no: it is no offence  
at all to allow him so much  
for euerie course; so causing  
him to spend flesh for siluer,  
till he become so lank, and  
leane, that his legs are scarce  
able to support their late  
portly young master; going  
still, as if hee were sitting

(occasioned through the  
 imbecillitie of his hamme-  
 strings) and so dry, that a  
 marrow-bone-man, if hee  
 should boile his bones, could  
 scarce get out two droppes  
 of moisture: his eyes so  
 hollow, that they runne  
 backe to salure his memory,  
 least he should forget them;  
 and his cheekes, denting  
 in, as if he were still sucking  
 at a bottle. And now my  
 brave slave beeing a neigh-  
 bour to death, beginneth  
 to find, that all this while he  
 hath mistaken, and worship-  
 ped a false deity, for a true:  
 and that therefore (though  
 ceasing, through weaknes,

or His age of teares. . 41

to burne here in lust) hee  
shaleuer burne in neuer con-  
suming fire. Where is his  
mistresse now? whose prai-  
ses should bee written with  
pennes of Angels wings;  
whose drinke should bee  
Nectar, and Ambrosia. Hee  
now must leaue her behinde  
him, common to men, that  
shall one day bee common  
to diuels. It breedeth asto-  
nishment in mee to heare a  
man stile a woman, *Divine*  
*creature of a heauenlie fea-*  
*ture, goddess of my thoughts,*  
*natures uttermost indenuour,*  
*&c.* whose body he know-  
eth to bee compos'd of pu-  
trefaction, and shall one day  
come

come to that degree of rottenness, that (as she now, in the nostrils of God) it shall stink in the nostrils both of men, and beastes. Reason and Religion teach a man (as her remembrancer) thus to court his Mistress: Faire *Queene of dust and dirt*, will it please your enery-  
*hower-decaying maiestie*, after some fewe yeares, or monthes, or daies, to haue those star-shining eyes of yours eaten out with wormes, and the holes become cages for cankers? when your delicate, smoooth body shall be enfolded in earths rugged armes; and your soft, swelling, moist,  
*ruby*



or His age of teares. 43

ruby lippes be kissed by her  
monldy mouth; whē your pure  
red, and white, shall be tur-  
ned into poore browne, and  
blacke; and that face which  
hath drinen so many into con-  
sumptions, shall it selfe bee  
consumed to nothing. Yet  
for all this, our young gen-  
tlemen will not forbear  
their amorous profane loue-  
discourses; but yeele as  
much honour to women, as  
to their Maker. These men  
are rightly taxed by a late  
writer, where he saith, *Quo-  
rum sermonis venus ipsa Ve-  
nus*. Reason, thou bright  
star which directest the wise  
man to the god of wisdom,  
thou

flatt'g

thou eye of the soule, why  
 dost thou suppress thy clear-  
 shining beames, and leauest  
 the soule of man in darknes?  
 Wert thou truchie mistress  
 of the minde, thou wouldest  
 neuer suffer a commandresse  
 of claie and clods, to subdue  
 and conquer it. For, take  
 this for an infallible politi-  
 on, that *Sinne neuer enters*  
*the will of man, till defect*  
*be in reason.* Mens liues, toge-  
 ther with the states of their  
 soules, now-a-daies, depend  
 vpon the voice of a woman:  
 and they are more penitent  
 for one duty omitted to-  
 wards her, then for a thou-  
 sand offences committed a-  
 gainst

or *His age of teares.* 45

gainst God. For the one they  
craue mercie; for the other  
they care not, but mock at  
iustice. *Mors, et vita,* saith  
Salomon, *in manibus lin-*  
*gua: death, and life,* saith  
he, *are in the hands of the*  
*tongue.* Surely, saye these  
doating dolces, Salomon  
in this place meaneth the  
tongue of a woman. O sturpi-  
dity of man! to come at the  
becke of a woman, stoop at  
her fiercenes, hold his bridle  
a troile for crowling be, and  
hang down his head in sub-  
mission. From hence shall  
those whoe vnderstand  
woman, to woe, to confu-  
sy, to paine, to want of chastitee.  
For

For the first, they (finding  
 through their daily discourse  
 with men, that their words  
 are esteemed Oracles, nay,  
 articles of faith) do challenge  
 to themselves such a free-  
 dome of speach, as to utter  
 that without shame, which  
 the standers-by are both  
 ashamed & abashed to hear.  
 You shall see a wench, at  
 thirteene, have more auda-  
 city then a man, at thirtie,  
 doe him to the encounter,  
 and vie battles with him by  
 the douzen. They have so  
 little grace, that they thinke  
 it a great disgrace to blush,  
 and that which in those for-  
 mer, purer times was, the  
 badge

or *His age of teares.* 47

badge of modesty, is now  
thought to bee the onely  
marke to knowe a foole by.  
Besides this, there is a lascivious  
impudency, or rather  
vndecency, borne and bred  
in this our native soil, which  
no other Nation is acquaint-  
red with; I meane, a wanton  
sport in publike, betweene  
man, and wife. Let mee  
perish, if more soules of our  
youth perish any other way;  
then this. For, there are but  
two estates of men: the one  
married, the other vnmarri-  
ed; the one bound, the other  
free: so that the one cannot  
abuse his owne calling, with-  
out giving the other occasi-

ogbrd

on



on to transgresse in his. But  
 whether this kissing, and  
 lap-dalliance be through the  
 default of the husband, or  
 the wife, it is a great offence  
 in either. It pleaseth not me,  
 though spoken by an Empe-  
 rour, *Give me leave by the  
 lust of others, to exercise  
 mine owne*; though a witty,  
 yet a wicked speech. Wife  
 is not onelie a name of plea-  
 sure, but of honour; though  
 our men cannot discern  
 this; but rather answer  
 with Aristippus, who being  
 tolde that Laïs loved him  
 not *no more*, saith he, *doth  
 wine nor fish, and yet I can  
 be without them*. A true  
 no beast,

beast, respecting more the  
 sensuall pleasure, and appe-  
 tite of the body, then the  
 harmonie, and vnion of the  
 minde. A man ought not  
 to Imbrace his wife, without  
 a flattering kinde of seneci-  
 tie: for, this publike billing  
 sheweth the way, to vnex-  
 perienced youth, to com-  
 mit riot in priuate. And  
 Cato accused one before the  
 Senate, *for that he had kis-  
 sed his wife, before his neigh-  
 bours daughter*: A short, yet  
 wise speech and of a hidden  
 vse. Neither by this often,  
 and open smacking is shame  
 onelie diminished; but by  
 little, and little chastitie  
 C abolished.

50. *Staffords Niobe,*

abolished. The verie Ele-  
phāts crie-out against them;  
*who, as Pliny writeth, make*  
*not the least love one to ano-*  
*ther, except they be cauered*  
*with boughes.* Wherefore  
when the scripture saith,  
Gen. 2. 24 *Therefore shall a man leaue*  
*his father, and his mother,*  
*and shall cleaue to his wife,*  
*and they shall bee one flesh;*  
the literall and sensuall sence  
is not here to bee followed:  
for, beasts can cleaue to one  
another in this obscene ma-  
ner, as well as man and wife.  
But, if the woman be culpa-  
ble in this behalfe, it is so  
much the more intollera-  
ble, by how much (of the  
twaine)

twaine) ſhee ſhould bee the  
more ſhamefaſte. She ought  
euer to prize a baſhful coun-  
tenaunce, before a paynted  
one that cannot bluſh: and  
ſhould be ſo farre from profe-  
ſing theſe vnſeemely loue-  
trickes; as rather, at the leaſt  
lewde looke, or touch, to  
preſent the beholders eyes,  
with modeſties red badge,  
in waie of miſlike. To the  
ſame ende did the Romanes  
of olde, carrie before the  
married couple, fier, and  
water (the former repreſen-  
ting the man; the later, the  
woman) what elle ſignifying,  
then that the woman ſhould  
expect till heate bee infused

52 *Staffords Niobe,*  
into her by her husband? it  
being as much against the  
nature of an honest spouse,  
as of the coldest water, to  
boile of her selfe; and on  
the contrarie side, that the  
bridegroome should distill  
warmth into his water, and  
heate it, but not over-heate  
it. The bashfull, and well  
disposed wife should repose  
her selfe on her paller, and  
there with emulation con-  
temple that answer of the  
Lacedemonian lasse, who  
being asked in the morning  
by her friend, whether, or  
no, in the night she had in-  
folded her husband in her  
armes, replied, *Good words,*  
*good*



or His age of teares. 53

good man : not I him, but he  
me. Oh diuine song of a refi-  
ned creature ! whose tongue  
vnlocked the treasure of her  
hearts chastitie. The next  
vice in women is pride, ari-  
sing from the lauish, and  
lasciuious praises of men ;  
which, women knowing  
too well how to applic to  
themselues, becom so proud  
that they scorne earth, and  
are scorned by heauen. For Prou. 16  
euery one that is proude in  
heart, is abhormination to the  
Lord. And in another place Prou. 15  
it is said, The Lord will de- 24.  
stroy the house of the proude.  
But hearken, you miserable  
vnfortunate Dames, to that  
C 3 which

54      Staffords Niobe,

which the Lord saith in the  
third of Eſay : Because the  
daughters of Sion are haucie,  
and walk with stretched-out  
necks, and with wandering  
eyes, walking, and minſing  
as they goe, and make a tink-  
ling with their feete ; there-  
fore shall the heads of the  
daughters of Sion be balde,  
and the Lord shall discover  
their secret parts. In that day  
shall the Lord take away the  
ornament of the ſlippers, and  
the calls, and the round tiers,  
the ſweete balls, and the  
bracelets, and the bonets, the  
tires of the head, and the  
ſlops, the headbands and the  
tablets, the eare-rings, the  
rings,

or His age of teares. 55

rings, and the mufflers, the  
costly apparel, and the veiles,  
and the wimples, and the  
crisping pinnes, and the  
glasses, and the fine linnen,  
and the hoodes, and the  
lawnes; and in stead of sweet  
savour, there shall be stink;  
& in stead of a girdle, a rent,  
and in stead of dressing of  
the haire, baldnesse; and in  
stead of a stomacher, a girdle  
of suckecloth; and burning,  
in stead of beauty. Then shall  
her gates mourne, & lament;  
and she being desolate shall  
sitte vpon the ground. A-  
mongst these menaces of  
G O D, some haue already  
lighted vpon our women,

56 *Staffords Niobe,*

as baldenesse, and burning;  
many of our men gaining  
burning in stead of beaurie:  
and the rest are as yet to fall;  
whose weight will bee so  
heauie, as that it will crush  
these tender offenders. O! I  
could lath pride, and bee  
bitter towards these sweets,  
but that I knowe my words  
would goe into winde, and  
be rather scoffed at, then re-  
garded. I could tell them of  
setting borrowed teeth into  
their pale, bloudless gums;  
how they ouerlaie yellowe  
with white, in so much that  
in an howres space they will  
make a man belieue that the  
yellowe lannet is turned  
into

or *His age of teares.* 57

into the greene sickenesse;  
how they turne their blacke  
bloud into faire crimson,  
and set that Baude, Art, to  
bedaub Nature. I could  
tel them also of their prodi-  
galitie in apparell, but that  
it concerneth not all in ge-  
nerall, but onely some in  
particular. Honour, as of  
her selfe shee is bright, and  
glorious; so wee allow her  
like raiment correspondent  
to her splendour, to the end  
that shee may be discerned  
from the base vulgar. But  
that cuerye blurt (who is  
only a gentlewoman of two  
moneths standing) should  
be clad like a Queene; this

Cs.

(I)



58 *Staffords Niobe,*

(I thinke) is more then any  
wise man will yeeld to. An-  
other kinde of base pride  
hath possessed our womē, so  
that they think a man poor  
in spirit, that is not rich in  
cloathing. Bring me a gen-  
tleman of a great, far-famed  
family, whose mightie an-  
cestours haue spent their  
bloud to crowne their bloud  
with vertues diademe, and  
left behinde them trium-  
phant trophees of their vn-  
controuled greatnes: and,  
to associate this Pirocles,  
bring mee a Dametas, who  
hath of late extracted genti-  
lity out of dung; if this foist  
be more fine then the for-  
mer,

OF His age of teares. 59

mer, his entertainement shall  
bee rich, and sumptuous,  
the others poore and beg-  
gerly. But this is not one-  
lie a fault in this frailer sexe,  
but also in men of eminency;  
who though they should  
be the eyes of our Iland, yet  
their sight is dimmed with  
this foggy mist. If one man  
excell another as farre in  
height of knowledge, as hea-  
uon earth in distance; yet hee  
that is the best able in purse  
shall be iudged worthiest of  
preferment, and imploy-  
ment. Seneca had lied in his  
throate if he had saide in our  
time, *Nemo sapientiam pau-  
pertate damnauit*: for, as  
the

60 *Staffords Niobe,*

the world goes now, the in-  
version would be most true,  
*Quiuis sapientiam opulentia*  
*approbanit*. Pouerty, thou  
veile of wisdom, curbe to  
the minde, thou common  
enemie to vertue, through  
thee Natures greatest gifts  
passe vnrespected, and the  
best deserts vnrewarded.  
How many braue spirits  
lurke, and become pliable  
to wretched seruitude, and  
all for want of meanes to  
declare their meaning? I  
haue seene a decayed mer-  
chant put-on the spurs of  
him who in times past made  
clean his shoes, & man him  
whose master hee was once:

but

or *His age of teares.* 61

but he did it not without an  
eye of indignation. Why,  
pouertie fashioneth a man to  
any thing; *Nobilium fami-*  
*liarum posteros egestate ve-*  
*nales in scenam deduxit,* saith  
Tacitus. Wherefore I can-  
not but meruaile at the sot-  
tishnesse of the Papists, who  
teach men to vow pouertie:  
which in it selfe is euill; as  
Beckermene a late durtch  
writer very wittilie proueth  
against the Stoickes; where  
he saith, that a free præ-  
lection, is not but of good,  
nor a free shunning but of  
euil. If then they grant, saith  
hee (as indeede they doe)  
that health, riches, libertie  
are

Tacit. An-  
nal. lib. 14.

62 *Staffords Niobe,*

are to be chosen, and (on the  
contrary) diseases, pouertie,  
griefe to bee auoided; they  
yeeld perforce, these to bee  
bad, those to be good. For  
my part, would riches come  
for the vowing, it should be  
the first vow I would make,  
and bleſs God for them as  
blesſings beſtow'd vpon the  
blessed; the want of them  
being as a punishment laied  
vpon man to bring him  
vnto God, and to the know-  
ledge of himſelfe: which if  
a man do attain to in proſ-  
peritie, what needeth humili-  
ation? Openury! through  
thy perſwaſions, kings think  
Cottages Kingdomes, and  
ſubiect



subiect themselves to their  
owne subiects. Thou mon-  
ster, thou cunning Artist,  
thou transformer of men  
(that of a gentleman, canst  
make a scullian, of a prince  
a peasant) craule along with  
plebeians; but mount not  
the backe of vn saddled ho-  
nour, nor goe about to iade  
the generous: for, if thou  
doest hee will sling thee,  
though himselfe lye by it.  
Thus haue I assaied to swim  
against the current of swift,  
vnstaied humors: and if my  
labour may amend others, it  
shall sufficientlie commend  
it selfe. Yet, whether it do,  
or doe not, I must and will  
write,

64 Staffords Niobe,

Sen. Epist.  
29.

write, because my spleene is  
swollen. To this purpose  
speaketh Seneca, *Quare ver-  
bis parcam? gratuita sunt.  
Non possum scire an ei profi-  
turus sim, quem admono:  
illud scio, alicui me profitu-  
rum, si multos admonuero.  
Spargenda est manus. Non  
potest fieri ut non aliquando  
succedat, multa tentanti. Why  
should I spare wordes? saith  
he. I know not whether, or  
no, I shal profit him to whom  
I write: this I am sure of, that  
in warning many, I shall doe  
good to some. Much happe-  
meth to him that trieth much  
and if this hand sprinkle, it  
cannot bee but other hands  
will.*

or His age of teares. 65

will gleane. By whose counsell being hartned I will proceede, & scourge the hard-hearted world, and so I descend to womens third frailtie, to weet, losse of chastitie. A losse, said I? a losse to her that loseth it, and a losse to him that gaines it. For, when a man hath with much losse of time, expense of mony, neglect of friends, chased this tame game, and made a preye of it; then, I saie, satietie of one makes him loue varietie of all, and he thinkes her easie to be lost who is no harder to be wonne. O what seas of vnequall passions keeps their daily

66 *Staffords Niobe,*

dailie ebbe, and flow in him?  
 To-day hee coueteth what  
 to-morrow he loatherh: his  
 minde is with a little thing  
 erected, with a lesse deiccted:  
 hee pursueth that with a  
 great desire, which once ob-  
 tained hee abandons with a  
 greater: one and the same  
 thing in one, and the selfe  
 same houre bringeth him  
 content, and discontent: he  
 laughs, he weeps, hee pines,  
 hee repines, not knowing  
 (himselfe) why. At last, he  
 learneth, that praise is the  
 Pandar to lust, and therefore  
 with mellifluous speeches  
 charmes her listning eares:  
 and the fortresse of her  
 cares

or His age of teares. 67

eares being wonne, the bulwarke of her heart is conquered. And now he hath her, hee cannot keepe her long, hee must haue sharers; for, her eares are open to flattery: and who knowes not, that complement is a sure friend to copulation? His onelie course therefore would be, to change his mistresse into a master, *who is yesterday, to-day, & the same for ever.* But the best iest is, that some of our young novices, our guls passiue, are so cheated, as that they spend the best remainder of their daies in courting mercenary whoores, and make

Heb. 13. 8



a long sute before they can  
obtaine. It is not onely flesh  
will make one of these  
haukes stoope to the lure;  
but she must haue siluer too:  
which, my young practician  
not being acquainted with,  
maketh his request in vaine.  
When hee speakes of loue,  
she lookes so strangely as if  
shee heard a miracle, swea-  
ring shee neuer as yet sawe  
any man who could gaine  
the least corner of her heart.  
He belioues all, and (like a  
kindenatured man) presents  
her with rich gifts, desiring  
no gift from her but her  
selfe: which she (with a pit-  
tifull looke) condescends  
to,

or His age of teares: 69

to, exclaiming against Fortune for subduing her to man; when God he knowes shee hath beene as common as a *Retraict*. And now my plaine, downe-right squire (who neuer before was further then his fathers winde-mill) in taking is taken himselfe with a hooke that will not easily let him goe; and many a land-knaue, and sea-gull shall feede vpon the reuenewes of his purse, and he shall be called patron till all his patrimonie bee spent.

*Their soule die:h in youth, Iob. 36. saith Iob, and their life among the whooremongers.*

But it were good heere to  
spurre

spurre a question, and aske whether a whoore hiring, or hired, is the more detestable in the sight of God?

Dent. 23. The scripture determines,  
18. and iudgeth, that a woman,

taking money for prostituting her body to men, is infamous; but she that giueth  
Ezech. 16. money to enioye her loue,  
33. is most infamous of all others.

All are abominable before the Lord: and therefore Salomon in his Proverbes saith, *that the mouth of a strange woman, or an harlot, is as a deepe pit: hee*

*that is a detestation to the Lord shall fall therein. And in another place, hee saith:*

Prou. 22.  
24.

*A whoore is as a deepe* Prou. 23.  
*ditch, and a narrowe pit.* 17.

Noting thereby, that if a man be once in with an harlot, hee shall as hardly get out againe, as a man that is plunged into a very deepe, and narrowe pit, where he can hardlie stirre himselfe.

The same Salomon, in the booke of Ecclesiastes, yeeldeth vs the reason heereof; namely, because shee is as nets, snares, & bands; where if a man be once in, he is fast enough for getting out. I finde, saith he, *more bitter then death, the woman, whose heart is as nets, and snares, and her hands as bands: be-  
that*

72 *Staffords Niobe,*

*that is good before God, shall  
be deliuered from her ; but  
the sinner shall be taken by  
her. O that flesh, and bloud  
would listen to the aduise of  
the spirite, and follow the  
counsell of the wise man.*

*Prou. 26. 5 Desire her, saith he, her beau-  
tie in thine heart ; neither  
let her eye-lids catch thee:  
for, by a whoorish woman a  
man is brought to a morsell  
of bread: and the aduultresse  
hunteth for life which is pre-  
tious. Again he saith ; Albeit  
the lippes of an harlot droppe  
as an hony-cambe, and the  
roose of her mouth be softer  
then oyle, yet her latter end  
is bitter as wormewood, and*

*as*



as sharpe as a two-edged sword. Chastitie, art thou fledde from Christians to Pagans? Virginity (thou, in whom Antiquity did glorie) canst thou finde no moderne person worthy thy presence? The ancients honoured the very title of virgine, so much, that they thought *virgo* to be named a *virtute*: that as Vertue is vnspotted; so Virginitie should bee vncorrupted. They all concurred in applause of this estate: but they differed in degrees of praise; some of them thinking *virgo* to bee deniued a *vir*; because they hauing  
D. passed

passed their tender yeeres,  
 desire the societie of man.  
 Others thought *virgo* to be  
 so nominated a *vigore*, be-  
 cause they flourish most in  
 those yeeres. Others dedu-  
 ced *virgo* a *virga*: not be-  
 cause they are scourges to  
 men: but they called them  
 so *ab atate viridiori*: because  
 that as greenesse is a token  
 of the spring: so those green,  
 tender yeeres are markes of  
 virginity. Some compared  
 a virgin to a Lilly: the simili-  
 tude was this: they thought  
 the six leaues of the Lillie did  
 represent the heart and the  
 five senses in a virgin, which  
 (like the former six)  
 should

or his age of teares. 75

should be kept fresh, hauing  
no fauour of euill: and that  
as those leaues are spread a-  
broade; so maiden-actions  
should be open: not close,  
nor secret; but secure, as a-  
ble to indure the most fear-  
ching eye. How manie  
plantes, riuers, springs,  
temples, cities did they  
consecrate to the name Vir-  
gine, and gaue them that  
name! They thought the  
same difference to bee be-  
tween matrimonie, and vir-  
ginity, that is betwixt to sin,  
and not to sinne, good, and  
better. And therefore Hiero-  
me in his exposition of  
the Psalme *Homines et iumen-*

*ta saluabis domine; Per homines, inquit, intelliguntur sola virgines, per iumenta reliqui omnes.* Him followes

Albert.  
Mag. de  
mulier.  
fort.

Albertus Magnus. *Continentia, inquit, habet fructum triplicem: scilicet, centesimum in virginibus, sexagesimum in viduis, et tricesimum in coniugatis.* Continence, saith he, hath a threefolde degree, or condition: in virgins it bringeth forth an hundred, in widowes threescore, and in the wedded thirtie. Scripture runneth cleane, and cleare on our side: which the passages following demonstrate. *1. Corinthians, 7. 1. Kings 2.*  
Wisedome

Wisedome the 3. Matth. 19.  
Esay 56. Syrach. 26. But, a-  
mongst all these places, this  
one in the Reuelatio<sup>n</sup> is most  
of all to be noted. And they  
sung as it were a new song  
before the throne, and before  
the foure beasts, and the el-  
ders: and no man could learn  
that song, but the hundred  
forty, and foure thousand  
which were bought from the  
earth. These are they which  
are not defiled with women,  
for they are virgins: these  
followe the Lambe where soe-  
uer he goeth; these are bought  
from men, beeing the first  
fruits to GOD and to the  
Lambe. And in their mouths

Reuel. 14.

ab 244

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78 *Staffords Niobe,*

*was found no guile: for, they  
are without spot before the  
throne of God. These are  
words that would inforce  
any sober soule to imbrace  
that single, simple, and sin-  
cere kinde of life, approued  
by God, Saints, and Angels;  
as beeing free from all vn-  
cleannesse, and voide of all  
cankering cares. Yet how  
many now adaiies, would  
be ranked among virgins,  
who indeede are ranke  
whoores? how manie are  
courted, who deserue to  
be carted? Had Iob liued in  
our houres, he neuer should  
haue needed to haue made a  
covenant with his eyes, least*

at any time they should looke Iob. 31.3

upon a maide; for, he should  
scarce haue found any to  
looke vppon. So farre is  
Chastity exiled, so much  
is shame empaiied, as that  
impudency and women are  
almost become Relatiues.

And the cause of this, is  
vaine periured man; who,  
not vsing his tongue to glo-  
rifie him that made it, im-  
ployes it to flatter, deceiue,  
dissemble. And when hee  
hath obtained his purpose,  
what is his victory? That he  
hath seduced a woman? A  
hot conquest surely, to enter  
and ouercome a citie whose  
gates stand open day, and

night. Yet barre I not anie  
 man, from admiring the  
 Creatour in the creature;  
 nor from beholding beauty;  
 which, as one saith, is *radius*  
*diuine pulchritudinis*, a  
*beame darted into man from*  
*that diuine beautie.* The  
 Platonians were so enamou-  
 red of this amiable goddess,  
 that they thought, beautie  
 to bee like a circle, whose  
 center they made goodnes:  
 and they were of opinion  
 that as a circle cannot bee  
 without a center, no more  
 can a faire, and comely bo-  
 die be without a maiestick  
 mind. The Hebricians con-  
 found fairenesse with good-  
 nesse,

Castilio-  
 nius, in  
 suo Anli-  
 co. lib. 4

or His age of teares. 81

nelle, in calling that faire  
which is good, that good  
which is faire. And there-  
fore when it is said, that Sara  
seemed very good in the eyes  
of the Aegyptians, the mea-  
ning of the text is that she  
seemed very faire. Neither  
did the Grecians separate  
this beautifull yoke, but joy-  
ned it to the yoke. August. saith, *De ciuit.*  
*Consuetudo scriptura est e-* 15. 100.  
*tiam speciosus corpore bonos* 23.  
*vacare.* It is an ordinary  
thing in the holie scripture,  
saith he, to call the faire of  
body good of minde. Colu-  
mella saith, that the Bees  
choose the fairest, and the  
best formed to be their king.

D 5

Py.

Pythagoras was led by beauric beyond reason: so that he falsely imagined the frame of the bodie to represent the state of the minde, and that the crookednesse of the body was a signe of a wracked conscience; so that he could not be of an vpright minde who was not vpright of body: and therefore hee caused to bee written ouer his schoole, that no disproportioned fellow should enter there; for, he would not giue countenance to any deformed countenance. Which sentence of his is wiselie, and iudicially contradicted by S. Bernarde. *Est, inquit, nigredo.*



*gredo quaedam faelix, quae* Bernhar.  
*mentis candorem coniunctum* Sermon. 25  
*habet. There is, saith he, a* super can-  
*certaine foulness of com-* ticism can-  
*plexion which is accompanied*  
*with fairenesse of disposition.*

I, I: the gifts of the minde:  
 are able to shadowe the de-  
 fects of the bodie; but the  
 perfection of the bodie is no  
 way able to hide the imper-  
 fections of the minde. Al-  
 though I thinke obstinacie  
 her selfe will confesse, that  
 that of virgill is most true,  
*Gratior est pulchro veniens e*  
*corpore virtus:* Yet, as true it  
 is, that *virtus et forma raro*  
*cōueniunt:* vertue, & beauty  
 seldom shake hands. One on-  
 lie

lie have I scene (since first I  
 could see) admirable for  
 both, in whome they so  
 sweetly kissed each other, as  
 that it would make Harred  
 her selfe loue to see them.  
 When I first beheld this  
 glorious Architecture, this  
 Natures choicest Art, I  
 straight concluded, that hea-  
 uens fairest Iewell was there  
 locked vp in earths richest  
 cabinet. Now resteth it,  
 after a long digression, that  
 we examine the third pro-  
 perty of a drunkard, to weet  
 Swearing. This vice, of all  
 other, carrieth the most de-  
 testation with it; because it  
 bringeth least delight of all  
 other.

or His age of teares. 2. 85

other. For all other vices, a  
man may wring out some  
excuse from Nature, to les-  
sen their greatnesse: but, w  
this admitteth no veile at  
all. What a desperate case  
is it, for a man in mirth to  
swear by that blood, the  
remembraunce of which  
would strike sorrow to the  
most obdurate hearts: that  
blood, I say, the losse of  
which gained redemption  
to the whole world. A good  
Christiā would shed teares,  
to thinke that that blood  
was shedde, a drop whereof  
is able to clarifie an Ocean  
of disturbed sinne. Mee  
thinkes, relenting thoughts  
should

should wound the heart of  
a Christian, in naming the  
wounds of Christ. But,  
where reuerence is laied a-  
side, there deuotion is cold.

Deut. 28  
53.

God saith, *that if we doe not  
feare, and dread his glorious,  
and fearefull name Iehoua, he  
will make our plagues won-  
derfull.*

Mal. 3. 2.

Hee saith also by  
his Prophet Malachy, *that  
he will be a swift witnesse a-  
gainst swearers.*

Zach 5. 2.  
4.

The Pro-  
phet Zachary saith, *that the  
flying booke of Gods curse  
and vengeance shall enter in-  
to the house of the swearer,  
and he shall be cut off.* Wee  
may well take vp the olde  
complaint of the Prophet

Jeremy,

Jeremy, who saith, *that in* Jer. 23.20  
*his time the Land did mourne*  
*because of oathes.* The  
 tongue alone of man is able  
 to worke mans condemna-  
 tion, without any notorious  
 action. And let vs consider  
 the ingratitude of man to  
 God. God blesseth man;  
 man curseth God: God bles-  
 seth the earth to man; man  
 blasphemeth against God,  
 and heauen: God reuealeth  
 himselfe to man; man reui-  
 leth the name of God: in a  
 word, God made not man  
 in vaine; man taketh Gods  
 name in vaine. And yet these  
 swearers, when they haue  
 searched the very entrailes  
 of



of God for an oath, they can hardly gaine beliefe; except it be from some plaine meaning man, or weake woman. They may couzen all sorts of men with this their damned Art, but one, and him they cannot cheate. Lett them sweare to an vsurer, that it lyeth in his power to oblige them to him; he will reply againe, that it lyeth not in his power to doe it without an obligation: for, he will haue a gage, and yet engage them too. This man is too wise to be caught by his neighbour; and yet hee catcheth at his neighbours substance. *Conetonsnes*, saith Saint.

Saint Paul, is the roote of all euill. The same Apostle saith, that the ende of all such as minde earthly things, is damnation. They doe not rightlie vnderstande those words of Christ, when hee saith, Though a man hath abundance, yet his life consisteth not in the things that he hath. Doubtlesse, saith the Prophet David, man walketh in a shadowe, and disquieteth himselfe in vaine: he heppeth up riches, and cannot tel who shal gather them. But, they haue a sufficient torment laied vpon them heere in this world: which is implied in these wordes;

He

1. Timot.  
6. 10.

Phil. 3. 19

Lu. 12. 15

Psal. 39. 6

*Eccl. 5. 9 Hee that loueth Siluer, shall  
not bee satisfied with siluer.  
Hee carkes and cares, hee  
hoordes and rakes-vp; yet  
no satietie can cloy him. He  
hath wealth; yet hee will  
scarce seir, though to pur-  
chase his owne health; but  
stores his poor hide-bound  
carcasse, and impouerisheth  
his bodie to enrich his purse.  
He is neuer secure; hee can-  
not heare the winde whistle,  
but he thinks it to bee the  
call of a thiefe; & if a storme  
com, he straight diuines the  
ruine of his ship at sea, or of  
his house on land. But, God  
were not iust, if he should  
giue content to that consci-  
ence*

ence, which makes warre a-  
 gainst Widdowes, and Or-  
 phanes, and insults ouer po-  
 uertie. Thou sterne-fronted,  
 hard-hearted man, thou ter-  
 rour of the poore, thou that  
 sufferest the image of God  
 to decay when one penny of  
 thine may repaire it, thou  
 that lettest one of those little  
 ones sterue for a morsell of Mat. 18.  
 bread; thou little thinkest 10.  
 that their Angels behold the  
 face of their heavenly Fa-  
 ther, and pleade for iustice  
 against thee vniust. The  
 voice of the beggar beggeth  
 for reuenge against thee:  
 Which God will heare, and  
 pay thee with Sulphur, whē  
 that

that bodie of thine shall render vp it selfe to neuer consuming flames; & thy mercilesse soule (which being voide of pittie, did deprive the needie of comfort) shall be deprived of the presence of him, whose absence possesseth the soule with more horreur, then the fier can the bodye with torment. Who shall receiue then the Interest of thy money? these that laugh at thee, for keeping thy coyne that they might inioie it? It is better bestowed vpon them, then vpon thee: for, they reioice in it; thou hadst not it, but it had thee. Vsurie, thou bane



bane to manie a distressed  
gentleman, thou deuourer  
of the oppressed, thou nip-  
per of mirth, thou vnplea-  
sant toyle, thy sinne is so  
weightie, that it makes pas-  
sage for it selfe, through  
earth into hell. Yet knowe  
I their common caution,  
with which they vse to  
cloake these their intoler-  
able wrongs; to weet, that a  
man may let out money to  
vse, so he giue it not *in mor-  
sum*; when he be sworne  
they giue it *in dorsum*, and  
laye on such loades that they  
breake the backes of manie  
decayed men. Sure, it was  
auarice which first made  
theft.

theft so capitall a crime; it  
 hauing in this our Land a  
 greater punishment allotted  
 to it then adultery; and ma-  
 ny more enormous, hainous  
 crimes. I knowe no reason  
 why adulteric should not be  
 rewarded with death; as  
 well as theft; but onelic  
 this; that whereas man ac-  
 counts of his wife, but one-  
 ly as flesh of his flesh, and  
 bone of his bone, he esteems  
 of his coyne; as soule of his  
 soule. It is Auarice; that  
 makes greedie fathers force  
 their children to seeme to  
 like what indeed they loath;  
 and to take vnto them one  
 for better for worse, then  
 whom

whome (indeede) they can  
like nothing worse. From  
hence it comes to passe, that  
age is matched with youth,  
fairenes with foulnes, beau-  
tie with deformitie; which  
doubtlesse is farre from the  
first institution; for, *In the* Mat. 19, 8  
*beginning* (as Christ reply-  
ed, concerning wiues, to  
the Scribes, and Pharisees)  
*it was not soe* G O D at first  
created man, and woman, in  
their full vigour, that they  
might be full of loue one to  
the other. What an vnseem-  
lie sight is it, to see an olde  
grandfire as frostie in flesh  
as haire (whose eyes are rea-  
die to set in his head, and  
whose

whose rotten lungs scarce  
afford him breath) march to  
the Church with his young  
spouse, whose eyes roule in  
her head, whose marrow  
burnes in her bones, whose  
heate scornes colde, and in  
whose heart disdaine of age  
dooeth breede desire of  
youth!

According to GODs or-  
dinance, Youth should ho-  
nour, and reuerence Age:  
but wee no where reade,  
that Youth should solace  
it selfe in Age, or affect  
it. Those women, that thus  
marry, in my iudgement  
differ little or nothing from  
common ones: for, both  
sell

fel their affection. What wil  
you giue me? saies one: what  
will you giue me? sayes the  
ether.

Having now traced Vice  
by her footing as farre as  
hell, we will there leaue her,  
to accompanie her blacke,  
sinnefull fire. And now let  
vs suppose man to be with-  
out all notorious actuall  
transgressions, onely con-  
sidering him in his originall  
corruption: and wee shall  
finde that for all he is thus  
eased, hee is yet miserable  
enough; and that for one  
comfort, he hath millions of  
crosses. Hearken to Salo-  
mon. *I my selfe*, saith he, *am* Wis. 7

E

also



also mortall, and a man like  
all other, and am come of him  
that was first made of the  
earth. And in my mothers  
wombe was I fashioned to be  
flesh in tenne moneths: I was  
brought together into bloud,  
of the seede of man, and with  
the pleasure that commeth  
with sleepe. And when I was  
borne, I receiued the common  
syre, and fell vpon the earth,  
which is of like nature, cry-  
ing and weeping at the first  
as all other doe. I was nau-  
rished in swadling clothes, &  
with cares: for there is no  
King that had any other be-  
ginning of birth. All men,  
then, haue one entrance into  
life,

life, & a like going out. Thus  
 farre Salomon. It were too  
 tedious a thing here to vn-  
 folde the mystery of mans  
 conception, which in Philo-  
 sophy is no lesse pleasing,  
 then strange, and wonder-  
 full. The first gift man re-  
 ceives from Nature after his  
 conception, is feeling; the  
 next is moouing: and after  
 he hath receiued the vtter-  
 most of his perfect, imper-  
 fect forme, shee giues him  
 birth. He is no sooner borne,  
 but his reasonable soule (as di-  
 uining his troubles to come)  
 makes him bawl and crie:  
 and, hauing nothing but hu-  
 mour wherewith to vent his  
 E 2 passion,

100 *Staffords Niobe,*

passion, he sheddeth teares.  
Well, as comming from a  
woman, he is referred to the  
care of a woman ; who  
spends all her time ( yet all  
little enough ) to dresse him,  
to still him, to watch him,  
and to wipe awaie the ex-  
crements of this excrement.  
The first word hee speakes  
bewraies vanitie : and as  
soone as his legs are able to  
vnderprop the burthen of  
his body, he goes to vanitie.  
He waxeth Idolatrous, and  
beholdes a baby made of  
clouts, a wooden puppie,  
or a paper birde, with an eye  
of worship & adoration. He  
liued in his mothers wombe  
like

or *His age of teares.* 101

like a plant, came out from  
thence like a beast, and so  
still remaines, till institution  
fashion his Intellect, and  
make it capable of reason.  
Hauing now left to crie of  
himselſe, he is ſent to ſchool;  
where he is forced to con-  
tinue, and exerciſe this wee-  
ping trade: and there hee  
ſpendes the third part of his  
life, in teares, ſighes, and  
ſobs. Being thus bound in  
obedience, and ſeruitude, he  
deſires to ſhake off captiui-  
ty, and will bee no more  
commanded, but obeyed.  
Hauing rule ouer others, hee  
cannot gouerne himſelſe;  
but purſues whatſoeuer paſ-  
ſion,



sion, and humour, lead him to. If he haue plenty, hee is riotous, luxurious, prodigall, not accounting of the accounts hee shall one daie giue for it. If hee liue in scarcitie, he accuseth his parents, curseth the houre of his birth, and longeth for his buriall; and as ( in his owne opinion ) he came into the worlde, before his time; so hee seeketh by all meanes to goe out before his time appointed. But, this by the waie is certaine, that aboundance choaketh more with riot then want killeth with despaire. Man receiues more detriment  
from



from this middle age, then  
 either from his precedent,  
 or subsequent. In this age he  
 is unruly, head-strong, vio-  
 lent; neither will hee hear-  
 ken to information, the be-  
 getter of reformation. And  
 therefore the ages of man  
 may aptly be compared to  
 the sea: his youth may bee  
 likened to the weather-  
 shore, stormy: his olde age,  
 to the lee shore, calme: and  
 his middle age, to the mid-  
 dest of the Ocean; where  
 rough, vnmeasured, Sky-  
 mounting billowes, carrie  
 this light balanced Barke,  
 now hither, now thither;  
 and now and then driue her

into helles harbour (from  
whence sometimes the trea-  
der of waters, the comman-  
der of windes, the drier-up  
of cloudes, prouidences  
great pilot, bringeth her  
back into heauē's happy ha-  
uen. For, now being come  
to liue of himselfe, hee can-  
not tell how to dispose of  
himselfe, nor where to spend  
theremnant of his dayes. If  
in the Court, he sees that he  
must crouch, bow, dissem-  
ble, put on a smooth front  
to his enemies, and euen  
lick the feete of the great.  
His generous minde telleth  
him, that a gentleman (who  
is therefore called so, because  
ciii he

hee should not degenerate  
 from his own nature) should  
 not fawne, nor bend his  
 knee when his heart rises;  
 but (as Seneca saith) *indu-*  
*ere animi sui valium.* Hee  
 apprehends what basenesse  
 it is, to put on a doggish pro-  
 pertie; and (as the same Se-  
 neca saith) *in consummati-*  
*onem dignitatis per mille in-*  
*dignitates erepere;* that is, to  
 creepe vp to honour, through  
 a thousand dishonours. Hee  
 perceiues, a courtier must  
 pocket vppe many a great  
 wrong, to come to greatnes;  
 and serue all men, that hee  
 maie commaund all men.  
 Fame whispers in his eare,

Sen. de  
 beat. vita  
 cap. vlt.

E s that

that the Court is a Baude  
that will doe nothing with-  
out money, a mint of fashi-  
ons, an exchange of comple-  
ments, a shame to shame-  
fastnesse, and a Scene of all  
obscene actions. And now  
he thinkes that Machiauell  
was vnfortunat, only in this  
that he divulged his villanie  
to the world: for, in this  
place more is acted then e-  
uer hee inuented. Hee was  
for the Theorick; these men  
for the Practique. Experi-  
ence telleth him, that the  
time is long that hangs vpon  
desert; and the rewarde like  
to a womans fauour; then  
farthest off, when it is most  
expected.

expected. These poore deluded men, make me call to minde an olde Christmas gambole, contriued with a thredde, which being fastned to some beame hath at the nether end of it a sticke, at the one ende of which is tied a candle, and at the other ende an apple; so that when a man comes to bite at the apple, the candle burnes his nose. The application is as easie as the trick common; we hauing before our eyes dailie examples of men discarded for their seruice done. After his soule hath ruminated these inconueniences, he manifestly sees  
that



that the Court is not a place  
 fitting with his disposition.  
 Well, the Court being dis-  
 pleasing, he goeth into the  
 countrey; where he disco-  
 uers Solitude (Melancho-  
 lies mute mother) sitting in  
 a forsaken weede, stroking  
 her child Absence on the  
 head. Being here, he feels  
 this dumbe, silent life, to be  
 a still kinde of death vnto  
 him. Hee is heere in the  
 world, as if he were out of  
 the world: hee liues more  
 like a beast then a man;  
 pampring his body: but his  
 nobler part (for which only  
 he breathes) is barred from  
 the mindes nurse, Conuer-  
 sation;

fation; and from the knowledge of strange euent, the confirmers and conformers of the minde. He learneth here, to preferre corporall exercise, before the soules recreation. The Papists are forced to goe to Church, and to receiue the Sacrament once in a yeere, or else to vndergoe the penaltie; vwhen these voluptuous countrey-protestants neuer frequent the Church or receiue the Sacrament once in their life time. O that anie reasonable soule should vallew the pleasures of the body, aboue those of the minde. ! betweene which there

no *Staffords Niobe,*

there is as much inequality,  
as is betweene the substan-  
ces they issue from. These  
pleasing motions of the  
soule, proceede from the  
Intellect: those brutish ones  
of the bodie, haue their birth  
from Sense, by which they  
are nourished. The former  
of vvhich, are by so much  
more noble then the latter,  
by how much the quicke,  
swift Intellect bettereth, &  
surpasseth the slowe, and  
dull Sense.

A touch, or a taste with  
the body is but momentary,  
and abideth not a while: but  
with the soule the relish of  
the thing receiued remaineth

or His age of teares. III

neth for euer. The beasts themselves haue sense: nay they haue appearing (though not apparent) vertues; but none of them euer yet mounted one degree of Contemplations rising scale: by which the wise man with an aspiring zeale, ascendes the throne of God: and seeing most things there inscrutable, in humilitie descendes again vpon his foote-stoole. Oh but Gentry now degenerates: Nobility is now come to bee *nuda relatio*, a meere, bare relation, and nothing else. How manie Players haue I seene vpon a stage, fit indeede to be Noblemen?



blemen? how many that bee  
 Noblemen, fit only to repre-  
 sent them? Why? this can  
 Fortune doe; who makes  
 some companions of her  
 Chariot, who for desert  
 should be lackies to her La-  
 diship. Let me want pittie,  
 if I dissolue not into pittie,  
 when I see such poore stufte,  
 vnder rich stufte; that is, a  
 bodie richly cladde, whose  
 minde is capable of nothing  
 but a hunting match, a rac-  
 ket-court, or a cock-pit, or  
 at the most the story of Su-  
 fanna in an alehouse. Rise,  
 Sidney, rise: thou Englands  
 eternall honour, reuiue, and  
 leade the reuoltring spirits of  
 thy



thy countrey-men, against  
the soules basest foe, Igno-  
rance. But what talke I of  
thee? heauen hath nor left  
earth thy equall: neither do  
I thinke that *ab orbe condito*,  
since Nature first was, any  
man hath beene, in whome  
*Genus* and *Genius* met so  
right. Thou Atlas to all ver-  
tues, thou Hercules to the  
Muses, thou Patron to the  
poor, thou deseruest a Quire  
of ancient *Bardi* to sing thy  
praises; who, with their mu-  
sickes melody, might ex-  
presse thy soules harmonie.  
Were the transmigration of  
soules certaine (which opi-  
nion, as Cæsar saith, the an-  
cient

cient Brittainish *Druides* imbraced ) I would thy soule had flitted into my body , or would thou wert aliue again that we might leade an indi-  
 diduall life together. Thou wast not more admired at home, then famous abroad; thy pen, and sworde being the Heraldes of thy Heroicke deedes. A worthy witnessse of thy worth, was *Lip-  
 sius* ; when in amazement he cried out, *Nihil tibi deest, quod aut natura, aut Fortuna adest* : nothing, saith he, to thee is absent, that either to Nature, or Fortune is present. And in another place he addeth, *O tu Britannia*  
*tuas*

or His age of teares. 115

*tua clarum sidus, cui certa-  
tim lucem affundunt Virtus,  
Musa, Gratia, Fortuna: O,*  
saith he, thou bright star of  
thy Brittany, whose light is  
fedde by Vertue, the Muses,  
Fortune, and all graces. The  
verses which are extant in  
S. Pauls Quire at London,  
made in a gratefull memory  
of this king of knights, suf-  
ficiently declare his deserts:  
which verses, valour, and  
honour command me heere  
to insert.  
England, Netherland, the  
heauens, and the Arts,  
The souldiers, & the world  
haue made sixe parts  
of





or *His age of teares*. 117

been no more, it may ende  
in such a man, as was that  
*Sidus Sydneorum*. What  
grace is it to me, when men  
report that a graier of the  
same name (the very sound  
of whom leaues rust behind  
it in Fames trumpet) scrap-  
ped vp together thousands a  
yeere? whose greasy dignity  
in some two generations will  
be Fly-blowne. And there-  
fore I doe not enuie, but e-  
mulate, the happinesse of  
the late Iosephus Scaliger:  
who being descended from  
Princes, and hauing all his  
race in his reines, fledde the  
societie of wanton women;  
fearing least he should beget  
one.



one, who might one day destroy his family, and take from the lustre of it: and so he himselfe, like a Semi-god, gaue a Period to his Parentage. O! if a man had all his Image in his loines, it were braue smothering it there, rather then hereafter to let any crooked branch deform the beauty of the whole stocke; or any disorderlie person either in life, or death to purchase infamy to his whole family. Yet doe not I cleerely see, how a man by neuer so hainous a fact can taint his whole bloud, or kindred; since it is euident to all men of vnderstanding  
that

that *alia est cognatio culpa,*  
*alia sanguinis* : neither could  
 Esau any way disparage Ja-  
 cob. But it is not a thing  
 any way strange, if the yong  
 gentlemen of this kingdom  
 leaue dishonor in their hou-  
 ses, since their maintenance  
 is too little to maintaine a-  
 ny honest course. You shall  
 see an elder brother stalke  
 before his traine, like Pha-  
 raoh before his host : and  
 his younger brother ( of the  
 same bloud, and of a greater  
 spirit ) come sneaking after  
 him, as if hee were the ba-  
 sest of his brothers retinue.  
 What minde can frame it  
 selfe to such meanes ? what  
 will

will not a daring spirit vnder-  
take, rather then bee a  
bondslaue to his owne brother?  
*Non seruiam*, said that  
Laconian lad; *et precipitem*

Sen. Epist.  
26.

*se dedit*: vpon which, Seneca,  
writing, saith, *Qui mori*  
*didicit, seruire dedidicit*, he  
that hath learned to die, saith  
hee, hath forgot to serue.

Sen. Epist.  
7,

And the same Seneca saith,  
*Sapiens uiuit quantum de-*  
*bet, non quantum potest.*

Epietetus, talking of the care  
men haue how they shall  
liue hereafter, crieth-out,

1. Dissert.  
cap. 9.]

*Mancipium! si habueris, ha-*  
*bebis; si non habueris, abibis.*  
*Aperta est ianua.* Which se-

tences we will not English,  
because

because the doctrine is not  
safe, and sound. No, no:  
that soule which leaues her  
tabernacle without a licence  
from her Emperour, merits  
condemnation. As a man  
who escapeth out of prison,  
doth not thereby cleer him-  
selfe of his fault done, but  
augmenteth his punishmēt:  
euen so that soule, which  
stealeth out of her fleshy  
laile without a cōmand frō  
that supream magistrate,  
in flying temporall miserie  
falleth into eternall anguish,  
and layeth her selfe open to  
all that seueritie can inflict.

*Hoc fecit illa, saith Augus- August.  
tine, illa sic pradicata Lucre- de ciu.  
tia; cap. 19,*



122 *Staffords Niobe,*

*tia; innocentem, castam, vim  
perpeſſam Lucretiam. Lucre-  
tia in ſuper interemit. Pro-  
ferte ſententiam, leges, indi-  
cesq; Romani: This did,  
ſaith he, that ſo much re-  
nowned Lucretia; innocent,  
chast, violated Lucretia mur-  
thered Lucretia. Give ſen-  
tence, O yee lawes, and Iudges  
of Rome. Hauing a little wan-  
dered, let vs now at laſt take  
a view of man in his laſt,  
& oldeſt age. As he brought  
difeaſes with him from his  
laſt mother: ſo he muſt car-  
ry them with him to his firſt  
mother, the earth. Now  
commeth the Phyſician  
with his miſh, maſh, an hun-  
dred*



dred Simples in one Compound, and powreth it into this leaking vessell. If hee recover, he standeth bound to his Doctour, for his life, and acknowledgeth him, next vnder God, his preserver. Good Iesus ! that a man should bee obliged to him for breathing, who deteines the breath in bondage, and prolongeth the houre of the soules releasement. Seneca saith, that there are some men, who though they saue another mans life, yet they doe not any way engage him whome they saue : amongst which hee placeth Physicians, and ma-

Sen. lib. 4.  
de ben.  
cap. 13.

keth this his reason ; *Quis ad alienum commodum , pro suo veniunt ; because they seeke another mans profit , for their owne.* Moreouer, an olde man groweth a young childe againe ; his limbs faile him ; and all the faculties of his body fade. Nay, which is worse, his diuine part beginneth to nodde, and is deprived of that subtilty which runneth through all things, in, and aboue nature ; that is, conceiueth all that is not inconceiueable. And therefore Seneca thought, that it was lawfull for an aged man of an imperfect minde to kill him-

himselfe. *Non relinquam Sen. Epist.*

*senectutem, si me totum mi-* 18.

*hi reseruabit : totum autem  
ab illa parte meliore . At si  
cæperit concutere mentem,  
si partes eius conuellere, si  
mihi non vitam reliquerit,  
sed animam ; prosiliam ex  
edificio patride, ac ruenti. I  
will not leaue Age, saith he,  
if it leaue me whole, and en-  
tire to my selfe ; that is, per-  
fect in my better, and per-  
fecter part . But if age dis-  
tract my minde, and deface  
her fairest parts, if it leaue  
me a soule, and (as I may so  
saie ) no life to solace that  
soule : I will then leape out of  
this ruined, and lothsome  
lodging.*

*lodging. But this is more ac-  
cutely handled in Stobæus;  
where Musonius, or some  
other saith in this manner;  
Sicut è domo exigi videmur  
cum locator pensione non ac-  
ceptâ fores reuellit, tegulas  
aufert, puteum obstruit: ita  
et hoc corpusculo pelli videor,  
cùm natura, qua locauit, o-  
culos adimit, aures, manus,  
pedes. Non moror igitur am-  
plius: sed velut è convivio  
discedo, nihil agrescens. As,  
saith he, an angry unpayed  
Land-lord seemeth to en-  
force his Tenants departure,  
when hee taketh away the  
doores of the house, untileth  
the whole building, stoppeth*

Serm. I.

gnight

up

vp the Well, and barreth him  
from all necessities: euen so  
I seeme to bee driuen out of  
this body, when Nature, who  
lent me eyes, eares, hands,  
feete, taketh awaie the ver-  
tue and vse of them, so that  
I canne neither see, heare,  
handle, nor goe. I will not  
therefore abide any longer;  
but will goe away, as from a  
banquet, being no way sicke,  
and diseased. Besides this  
feeblenesse, of body and  
minde, there is another in-  
conuenience incident to old  
age: to wect, that it maketh  
a man lesse pleasing, not so-  
ciable; but so pceuish, curst,  
and crabbed, as that milde-



nesse it selfe cannot keepe  
him company . His very  
children are wearie of him,  
and wish him a portion in  
heauen, that so they maie  
haue their portions on earth  
into their owne hands. Yet  
he endureth all this patient-  
lie, till at last his professed  
foe, Death, assaulteth him:  
to whom ( after he hath in  
vaine strived to maintaine  
life against death ) hee yeel-  
deth vp himselfe. Thus wee  
see the whole droues of ca-  
lamities, which man meets  
with in this his earthlie  
pilgrimage : in which hee  
prooues by experience, that  
nothing is more true then  
that

or His age of teares: 129

that Italian Prouerbe,

*Questo mondo è fatto a  
scale,  
Chi le scende, et chi le  
sale.*

*This same world is made  
with steppes:  
One falls downe, one vp  
leapes.*

Who would think, that  
misery wanted so much as  
an inch of her height? Nay,  
who would imagine, that  
this brittle, earthen ves-  
sell could stand so many  
knockes, and not be broken?  
yes, yes: there is yet an addi-

F 5

tion.

tiō to extremitie, & a plague  
 is yet left behinde; which  
 all the former cannot coun-  
 teruaile. Religion, Religion,  
 thou sower of dissension,  
 and reaper of hatred, thou  
 settest soule against soule, and  
 bodie against bodie. Man,  
 who by thee doth excell  
 beastes in knowledge, by  
 thee also doth surpasse them  
 in enuie. Christ is diuided  
 from Christ: that is, Christi-  
 anitie is parted into sectes.  
 But, this is not contrarie to  
 Christs fore-warning. *Think  
 not, saith he, that I am come  
 to send peace into the earth,  
 but the sword. For, I am  
 come to set a man at variance  
 against*

Mat. 10  
 34 & 35.

or His age of leares. 131

against his father, and the daughter against her mother in law &c. If Christ would haue descended into particulars, he would haue mentioned also the setting of subiects against their Princes; then which, nothing is more common with the Romish Religion. This made Parsons, that false fugitiue, that Romish runnagate, raile against his royall Queene, and Mistresse. A faire equalitie: the basest man on earth to write against a GOD, on earth; Gods cursed, against Gods anointed. That tongue (I dare pronounce it boldly) shall

132 *Staffords Niobe,*

shall burne in neuer quench-  
ing fire, that defames his  
Princes name. This detract-  
ing Traitor, with his fel-  
lowes, would haue all ver-  
tues in that, which in it selfe  
is nothing but sinne. *Omnia*  
*vitia sunt in omnibus*, saith  
Seneca : yet those prying  
malitious men would haue  
*omnes virtutes in singulis*.  
Detractioneyes reflect still  
vpon her selfe: and shee re-  
gardeth euer what is to bee  
approoued in her selfe, and  
reprooued in others: where-  
as indeede she should runne  
this race cleane backwarde,  
and haue an eye to those ver-  
tues which lie hid and sup-  
pressed.

DE Benif.  
lib.4. cap.  
26. & 27.



pressed in others, and to those vices which are most eminent in her selfe. These reproachefull Reprobates should winke at the small faults in great persons, and beare away that sentence of Austine: *Non statim malum, quod minus bonum*, together with that other saying of a late Writer; *Genus humanū diuinum facimus, si vitij carens*. If our Elizabeth should haue vttered those blasphemies, which some of their Popish Princes haue belched forth, they would haue thought, that the earth could not stand with her vpon it. What if she should haue

116 *Staffords Niobe,*

haue saide with Fridericke,  
the Second, *tres fuisse infig-  
nes impostores, qui huma-  
num genus seduxerunt; Moy-  
sem, Christum, Mahumetem?*  
*That there were three won-  
derfull impostours, which  
seduced Mankinde; to weet,  
Moyse, Christ, and Maho-  
mete? What if shee should  
haue saied with Alphonfus,  
the tenth, of Spaine: Si in  
principio mundi ipse Deo ad-  
fuisset, multa melius, ordi-  
natiúsq; condenda fuisse;*  
*That if hee had beene with  
God at the beginning of the  
world, many things should  
haue beene better disposed  
of, and with lesse confusion?*

*No,*

Lipsius in  
examp.  
po. lib. 1.  
cap. 4.

Idem ibi-  
dem.

No, no: our peerelesse Prin-  
cesse had nothing so horrid  
to lie vpon her conscience.  
Elizabeth, thou glorie of thy  
sexe, thou mirrour of Ma-  
iestie and modestie, thou re-  
semblance of that sacred Eli-  
zabeth, look down through Luk. 1.  
those thy Crystal spectacles,  
vpō thy meanest of subiects,  
who in defence of thine ho-  
nor wold oppose himself a-  
gainst al mortality, & expose  
his life to death for thee. I lo-  
ued thee more then I did all  
the world, or more then all  
the world could loue thee.  
Incōparable, immutable, in-  
imitable Queene! I am not  
affraid to say, that generati- Luk. 1.  
ons

136 *Staffords Niobe,*

ous shall call thee Blessed,  
although a generation of  
Vipers not forewarned of

Mat. 3. v. 7 the vengeance, to come  
sting thy reputation, and  
seeke to debase thy euer ex-  
alted name. The Queene of  
the South came to see Salo-  
mon: had Salomon liued in  
thy time, or thou in his, hee  
would himselfe haue come  
to visit the Queene of the  
North; and being the wisest  
of men, would haue won-  
dered to finde so much wise-  
dome in Woman. Blessed  
Virgine, thou retest from  
thy labours, and we labour  
for thy rest, & with ceaseles  
paine strine to attaine to that  
endlesse

endlesse pleasure which now  
thou enioyest. Thou abidest  
now farre enough out of  
the reach of contumelious  
tongues, and art secure from  
all, that pale enuie, or me-  
ger malice can charge thee  
with. There is no greater  
signe that thou wast vertu-  
ous, then that thou art ma-  
ligned of all who are viti-  
ous. For, as a great bodie is  
not without a like shadow:  
no more is any eminent ver-  
tue without imminent de-  
traction. Mee thinkes, that  
Calumny should end with  
the carkasse of her subiect,  
and not haunt the graue till  
the last bone be consumed.  
Which



Which to effect, Solō made  
a law, *that no man should  
speake ill of the dead: and his  
reason was, for feare of im-  
mortall enemies.* But they  
will not sticke to write a-  
gainst the dead, who are  
not affraid to write against  
the liuing. The same fore-  
named perfidious Parsons,  
hath, with little reuerence,  
written a booke against his  
liuing King. O, for some  
coniuring lawes, to lay these  
rouing, raving tongues! Is  
it not a madde world thinke  
you, when euery braine-sick,  
giddie-headed, pamphle-  
ting companiō shal presume  
to vpbraide & beard mighty  
Monar-

Monarchs. Wherefore  
hot spirited Luther (though  
otherwise a stout souldier  
in Christs Church militant)  
is not to bee excused for his  
vnreuerent speeches of Hen-  
rie the eight of England.  
The mildest tearmes hee v-  
seth, are, *Momus, mimus,* and  
*stultus*: nay, at the length, his  
presumption swelleth so big,  
that he changeth the name  
Henry into Pharaoh, and  
calles all his Courtiers, Ian-  
nes and Iambres. Vnlimi-  
ted Luther, thou verities  
chiefe champion, I am al-  
together as vnable to cen-  
sure thee, as to equall thee:  
yet my neuer dying zeale to  
my

my euer liuing Princess for-  
 ceth mee to tell thee, that  
 these thy misse-beseeming  
 words did not proccede  
 from diuine inspiration, but  
 from humane passion. This  
 is a thing rare with Luther,  
 and vnexpected from him:  
 but nothing is more vsuall  
 with the defenders of the  
 Papacie. They not onlie al-  
 low to reuile and mocke a  
 King, but also to murther  
 him. Which damnable doc-  
 trine François de Verone  
 Constantine mainetaineth,  
 when he saies : *L' Action de  
 Clement est loysible, et le coup  
 qu'il a donné à Henrie 3. esto-  
 it du mesme endroict, que  
 celuy*

Franc. de  
 ver. Con.  
 par. 2. c. 2, 2

*celuy de Iulian l'apostat, c'est  
a dire du ciel.* The Actiō, saies  
he, of Clement is lawful: &  
the blowe which he gaue to  
Henry the 3. was sent from  
whence that of Iulian the A-  
postate; that is, frō heauen. Is  
there then no difference to  
be put betweene a persecu-  
tour and a professour of  
Christ? Of the former of  
which, it is said, *Iaculabatur  
sanguinem in Galileum*: of  
the latter it may be said, *effu-  
sit sanguinem pro Galileo*.

Socr. in  
vita Iul.

The same Writer after he  
hath railed his fill at Henry  
the 4. in saying, that he was  
not *loingt de Dieu*, who  
was *loingt de Dieu*, nor more  
rightly

142     *Staffords Niobe,*  
rightly king of France, then  
he who in the Gospell is cal-  
led Prince of this World;  
at last he bursterh our into  
these wordes, which point  
at murther, *C'est une chose*  
*louable, de sauuer tant de mil-*  
*liers d'hommes tant presents*  
*qu'auenir, de la damnation*  
*eternelle.* It is, saith he, a  
thing praise worthy, to saue  
so many millions of men, as  
well present as to come, from  
eternall damnation. Hee  
saith also, that Gerard who  
killed the Prince of Orange  
did that act, *Pour le bien de*  
*la vertu, for vertues good:*  
and againe he saies, Gerard,  
*le coeur luy estant arraché,*  
*rendit ainsi son ame à Dieu.*  
Gerard,



or *His age of teares.* 143

*Gerard, saith he, his heart being torne frō out of his body, redred his soule vp vnto god.*

But, what will not this author vndertake? whose book is written in defence of Chastelet, who essayed to slaye the late murdered King of France. What odious enterprise will not a bad impudent spirite seeke to make good? I thinke, there would not bee wanting a seditious turbulent soule, to write against G O D, for his vniust throwing downe of Lucifer. Surely, some penne or other wil paint forth that accursed Rauilliake for a Saint on earth, and of a monster make a Martyr.

That

That rauenous Rauilliack  
glutted himselfe with the  
bloud of that king, in whom  
were eminently contained  
all the vertues of all the  
French kings since Phara-  
mond. The minutes of that  
houre, the houre of that day,  
the day of that weeke, the  
weeke of that moneth, the  
moneth of that yeere, wher-  
in that nothing-fearing Pha-  
cto had his downfal, France  
shall euer holde both omi-  
nous and odious. Griefe  
gripes my heart when I  
think, that the Mars of men  
receiued his deaths blowe  
from a pen-maker, a Peda-  
gogue. A late French Wri-  
ter

or *His age of teares.* 145

ter hath composed a short  
Treatise to prooue that the  
sword is more proper to  
the French Nation, than to  
any other. Which though  
I deny; yet I would easily  
yeelde vnto him, that the  
sword was more proper  
to the late French king, then  
to any of his ancestors, or to  
his living equalls. He was a  
king of the sword, and of his  
word; whose word was his  
sword, & whose sword was  
his word: for, where his word  
could not warrant, his sword  
bore sway. Out of the ashes  
of this Phoenix another  
bird is risen; whose fea-  
thers, I feare me, will not

G. be

bee able to beare him the  
flight and pitch his Sire so-  
red. Well, France hath lost  
her Soueraigne : & we were  
neere losing ours. How of-  
ten hath God pulled our  
King, out of Treason's mur-  
dering mouth, and out of  
the iawes of death? When  
that Powder-plot (a trea-  
son, at the which, Fiction  
her selfe stood affrighted)  
was readie to lay holde on  
him, then God deliuered  
him. But I do not think, if  
*Faux*, or rather *Fax*, had gi-  
uen fire to the powder, that  
it could haue deuoured that  
sacred assembly. What? he  
that deliuered the children  
of

of Israell out of Egypt; hee  
that led them through the  
red sea, without wetting of  
their feete; he that fed them  
without any ordinary bread  
for the space of fortie yeares  
in the wildernesse; he that  
caused the Sunne to stand  
still; hee that caused the Sun  
to goe backwardes at the  
prayers of king Hezechiah;  
he that raised the dead; hee  
that did so many wonders  
and miracles; could not hee  
also haue changed the pro-  
pertie of Powder? No  
doubt, but hee could and  
would haue sent the force of  
it down-wards, making a  
passage through the earths



hollow wombe into hell, &  
there haue blasted the black  
Diuell with his vnhalloved  
Senate of Popes, the inuen-  
tours and fauours of this  
vheard-of attempt. It can  
be none other but the diuel,  
that biddeth a traitour pick  
out G O D S chosen ro-  
butcher. If the Diuell (vp-  
on my soules altar I sweare  
it) would take me vp to the  
pinacle, as hee did my hea-  
uenly Maister, and saie to  
me, all this will I giue thee  
to kill thy earthly Maister;  
had hee power to performe  
his promise, I would not  
doe it: but, rather then ten-  
tation should win this fraile  
flesh

flesh to spill the numbred  
drops of that royall bloud,  
I would first let out all mine  
owne. Me thinks my Sau-  
our whispereth in mine  
eare, and telleth mee, that  
his bloud shall not cleanse  
the polluted soule of that  
man, that dies with that  
bloody thought. But the  
Iesuites are the ring-leaders  
to this troop of king-slay-  
ers: which, whosoever rea-  
deth their bookes shall soon  
perceiue. For mine owne  
part, I had with no small  
paines gathered together  
their doctrines, concerning  
this point; meaning indeed  
to print it: but I was pre-

aguard

G 3

vented

vented by Anticoron; who made a discoverie of the slaughtering ambush they lay for Princes. Which book is turned into English; the Translatour being in nothing inferiour to the Author. But, it is nothing strange if these Iesuites bee bloody; seeing the first of their Order was a souldier. He was a Spaniard by birth (which makes them loue that soile so well) his name *Ignatius*, so called *ab igne*, as one that should incense subjects against their Soueraignes, and set the whole world on fire with sedition and dissension. Incredible things

or His age of teares. 151

things are reported of this man, by those of his owne coat. Ribadeneira, who hath written his life, sayes, that this Ignatius kneeling on a certaine daie before the Image of the spotlesse Virgin Mary, there arose an earthquake. Surely, the earth trembled to feele the weight of such a Monster. One thing the Authour reports of this Ignatius; whercunto I giue credit, since his succeders do the same: & this it is; *Ignatius disputauit cum Mauro de Maria Virgine: & cum ex verbo Dei hominem refutare non potuit, pugione confodere voluit aduersarium.*

152     *Staffords Niobe,*  
*am. Ignatius*, saith he, dis-  
puted with a Moore concer-  
ning the Virgin Marie: but,  
when he saw, that hee could  
not refute him out of the  
word of God, he sought with  
his poniard to conquer his  
aduersarie. This holds not  
onely with the women, but  
also with the men of this re-  
ligion: for, what they can-  
not haue with disputing,  
they take out in railing and  
fighting. The Authour yet  
goes farther, and saies, *Inter*  
*has rursus vehementissima*  
*hominē invadebat cogitatio,*  
*ut ex cellula, ubi erat, sese*  
*præcipitem daret.* In the mid-  
dest, saith he, of these occur-  
rences,



or His age of teares. 1537

rences, Ignatius was assaulted by a strong temptation, to cast himselfe headlong from the place where he was. I would to GOD, he had done it, and shiuered his necke, the prop to his false head, into a thousand peeces, so that Christendom might not haue had so deare a triall of the trecherie of his followers. They leaue a poysonous leauen in the lawlesse lumpe of their doctrine: so that whosoever swallowes it, his minde is infected and enuened. The Iesuities haue set out *Martialem Castratum*: and it were a worthy work for  
G. 5. some

154: *Staffords Niobe,*

some industrious wit, to set  
out Iesuites *Castratos*, and  
gelde them of their guiltie  
doctrine. *Yee live like Gods,*  
saith the Prophet; *but yee*  
*shall die like men: you live*  
*like Gods,* saith the Iesuite,  
*but you shall dye by men.*  
What should moue them  
to set a broach their hogs-  
heads, & make youth drunk  
with their new inuented li-  
quor? Why breake they  
their sleepes, to breake the  
bond of peace betweene the  
people and their Prince?  
Why do they all this? That  
their seruice may bee accep-  
table to the Pope their Mai-  
ster; whom they exalt, ar-  
boue thrones and principa-  
lities,

lities, and all that is called  
 God: nay, I might almost  
 say, that is G O D. *Crux*,  
 saith Baronius, *anteceellit* Baronius  
in parz-  
nel ad ve-  
net. pag. 91  
Colin. 67  
ditionis.  
*aquilas Caesaris; gladium*  
*Petri, gladium Constan-*  
*tini; & Apostolica sedes*  
*præiudicat imperatoria po-*  
*testati.* The crosse, saith hee,  
 excelleth the eagles of Cesar;  
 the sword of Peter, the sword  
 of Constantine; and the A-  
 postolike See out-strippeth  
 the imperiall power. In my  
 simple iudgement, common  
 sense should giue a man this,  
 that if Christ commanded  
 his Apostles not to beare  
 rule *sicut reges gētiū*; with-  
 out doubt, then, *non sumus*  
*Reges*

156 *Staffords Niobe,*  
*Reges Iuda.* And therefore  
Princes, learning that the  
Pope seeketh nothing else,  
but to make them his vas-  
sals, haue reiected his pow-  
er and authoritie; as finding  
a great difference betweene  
his yoke, and that of Christ.  
*For, Christ saith, my yoke is*  
*ease, and my burthen light;*  
whereas it may truely bee  
said of the Pope, that his  
yoke is vn easie, and his bur-  
then not to be borne. The  
king our Maister seemes to  
yeeld him more, then Saint  
Austin would, were he aliuē;  
*Neq; enim quisquis nostrum,*  
*saith he, episcopū se esse episco-*  
*porū cōstituit, atq; tyrannico*  
*terrore.*

Agust. de  
baptis.  
contra  
Donat. lib.  
2. cap. 20.

terrore ad obsequendi necessi-  
 sitatem collegas suos adigit;  
 quando habet omnis Episco-  
 pas, pro licentia libertatis  
 & potestatis sua, arbitrium  
 proprium, tanquam indicari  
 ab alio non possit, quomodo nec  
 ipse potest alterum iudicare;  
 sed expectemus uniuersi iu-  
 dicium Domini nostri Iesu  
 Christi, qui unus est, solus  
 habens potestatem & prepo-  
 nendi nos in Ecclesia sua gu-  
 bernatione, et de actu nostro  
 iudicandi. But, if the Pope  
 would be content onely to  
 insulte ouer Bishops, it  
 were well enough; or if hee  
 would but onelie take the  
 place of Kings, hee were  
 (though



158 *Staffords Niobe,*

(though hardly) to bee endured: but, that he should haue the disposing of their liues, and reuenues, no man of iudgement and honesty will allow. It cannot sinke into my head, how superstition should so bleare the eyes of so many learned men, so many yceres together, as that they should not spy out this vsurper, and seeke to depriue him of his stollen supremacie: But (alas!) in Rome now, new superstition supplies the place of ancient valour. Were Saint Paul in Rome to-day, he would utter the same words in *Campo Martio,*

or His age of teares. 159

tion, that hee did in Mars Acts. 17.  
street at Athens; Men and 22.

brethren, I see that in all  
things you are too superstiti-

ous. The Church of Rome

is built vpon superstition;

and maketh more of cere-

monies, then of the sub-

stance of religion. Some of

these ceremonies are so ab-

surd; as I think they onely

stay the Iewes conuerfion.

For, as Auerrhoes, in derisio

of them, said, *Sit anima mea*

*cum Philosophis, quia Chri-*

*stiani adorant id quod e-*

*dunt; Let my soule be with*

*the Philosophers, seeing*

*the Christians adore that*

*which they eat: So maie*

*the*

Auer. in

12. Meta-

physi.

the Iewes iustly say, Let our  
soules bee with the olde ce-  
remones, since the new  
ones are so foolish and ridi-  
culous. Others againe of  
those ceremonies are so im-  
pious, that it is a wonder  
that heauen doth not blast,  
or earth swallow-vppe the  
profane obseruers of them.  
They picture GOD the fa-  
ther, like an olde decrepite  
man; and make him visible  
to the eye of the bodie,  
whom the eye of the clearest  
minde cannot truely dis-  
cerne. God made Man ac-  
cording to his owne image,  
one way: and Man, in waie  
of recompense, makes God  
according

according to his image, another way. I am so great an enemy to ceremonies, as that I would onelie wish, to haue that one ceremonie at my buriall, which I had at my birth; I mean, swadling: and yet I am indifferent for that too.

Tacitus saide, in his Tacit. Ant. lib. 14. time, that Christianitie was

*Superstitio exitiabilis*; had he liued in our time, he would haue added *execrabilis*. Oh that religion were once purged from the lees of the Romish grape! that so euey thirsting soule might drinke out of the fountaine of the written Word. I would not be

so presumptuous as to wish  
**Ma. 20. 22** to sit either at the right, or  
at the left hand of my Re-  
deemer : But, if I could  
obtaine my request at the  
hands of God, I would one-  
ly desire to see my native  
countrey void of erroneous  
doctrine, and flourish vnder  
a liuely, well grounded faith.  
Oh ! but this vnion of reli-  
gions is a harder thing to ef-  
fect, then an vnion of king-  
domes. For, in this busi-  
nesse of the soule euery pri-  
uate man is a Senatour, and  
passeth his iudgement : No  
man in this can bee compul-  
led to tread in the kings  
high way; but hee will (if it  
stand



stand with his liking) haue a  
path-way of his owne. That  
man would merite eternitie,  
that could reconcile the  
long seuered Protestants &  
Papists. But it is a bootlesse  
endeuour to essay it ; since  
that of Cyprian is most  
true : *Nulla societas fidei et* 55. episto.  
*perfidia potest esse.* The lear-  
ned, on both sides, set the  
ignorant together by the  
eares ; and-cast in boanes,  
to make them snarle one at  
another : their long studied  
distinctions, doe as much  
dull zeale, as they whet sub-  
tilltie. They teach the peo-  
ple to talke well, not to liue  
well ; alluring them to de-  
light

light in controuersies, the  
 onelie Seminaries of Here-  
 sies. They abuse that know-  
 ledge and light, which they  
 haue, infused into the by the  
 father of lights: and whereas  
 they should turn it into acti-  
ons, they turne it into fatti-  
ons. Is it not glory enough  
 to them, that their learning  
 placeth them almost as farre  
 aboue ordinarie men, as or-  
 dinarie men aboue beasts;  
 but that they must also clip  
 truth, to enlarge their tri-  
 umphes. ? They inuicigh  
deadly one against another,  
as being at deadly enmity,  
and strive to draw others to  
their parties, employing in-  
uention

uention, onely to feede contention. Their reasons would make a reasonable man to laugh : and their Motiues would moue a man to be of no religion, and think Christianity a meere delusion. The Papist firmly affirms that the Protestant is dāned; the protestant doubts of the saluation of the papist : yet in my weake opinion, it should not bee so with the latter. For, though the papists iudge vncharitable of vs; yet wee should censure more fauourably of them. It is a dangerous doctrine, which the purer sort of our diuines haue of late diuulged

to the world; to wheet, that all  
these are blotted out of the  
book of life, that die absolute  
papists. To this end saith an  
Eng. writer of the foremen-  
tioned sect; where is, saith he,  
*Cyrus, Darius, Xerxes, Alex-  
ander, Caesar, Pompey, Scipio  
and Haniball? Where are the  
Valiant Henries and Noble  
Edwards of England? The  
wormes eat them: and what  
is become of their soules, is  
most of all to be feared.* See  
the indiscretion of this man,  
in mingling Christianitie  
and Paganisme together.  
The Valiant Henries, and  
Noble Edwardes of Eng-  
land are with him in no bet-

or *His age of teares.* 167

tertaking, then Cyrus, Darius, &c. and hee maketh their case common. GOD send the poore idle man to come to the place, which the Valiant Henries, and the Noble Edwards of England inhabite. Hee and the rest of his faction, need not as they doe, complaine of their pouertie; since their owne rashnesse procures it. *Rash* in Hebrew, signifieth *Pauper* in Latin, in English *A poor man*. For my part, I neuer knew a rash man, that dyed rich. Their tongues are theirs: who shall controll them? Audacitie leads them; and out of an assumed libertie,



libertie, or an ill gouerned  
zeale, they speake they care  
not what, without either  
feare or wit. Many things  
are spoken ( G O D hee  
knowes ) from the heart,  
which neuer came neere the  
head ; and many things are  
thought to be vttered *ex ani-*  
*mo*, which indeede issue *ex*  
*animi morbo*. That most of  
our auncestours are dam-  
ned, I dare not beleue : but,  
I had rather determine of  
my successours, who liuing  
in the later times are more  
subiect to sinne, the reward  
of temporall and eternall  
death. Though our ancest-  
ours were gally-slaves to the  
pope,

or His age of teares. 169

pope, as being chained fast  
to Ignorance; yet their  
Works leaue a sufficient  
testimonie of their faith.

*Sunt*, saith Cambden, *vs* Cambde-  
*audio*, *qui monasteria*, *et* nus epist.  
*eorum fundatores à me me-* ad lecto-  
*morari indignantur; dolen-* rem.

*ter audio: sed cum bona illo-*  
*rum gratia dixerim, ijdem*  
*indignetur, imò fortasse obli-*  
*uisci velint, et Maiores nos-*  
*tros Christianos fuisse, &*  
*nos esse.* They had *fidem*  
*formatam*; we, *fidem infor-*  
*mem*: they did more then  
they knew; we know more  
then wee doe. Their igno-  
rance was the greatest fault  
they had: which if it did

H

con-

condemne them, woe be to  
 little knowing, yet well  
 meaning mindes. If Christ  
 prayed for those that cru-  
 cified him, saying; *Father  
 forgine them: they know not  
 what they doe*; will hee not  
 pray for them also that  
 praise, magnifie, and glori-  
 fie his euer-glorious name,  
 yet in so doing, know not  
 what they doe? Those that  
 teach them, shall answere  
 for it; according to those  
 words of Christ: *Whosoever  
 therefore shall breake one of  
 these least commandements,  
 and teach men so, hee shall  
 bee called the least in the  
 kingdome of heaven, &c.*

Mat. 5. 19

where we see a punishment  
alloted to false teaching.  
Let vs defer then to censure,  
what shall become of them,  
till wee know what shall be-  
come of our selues; which  
is onelie knowen to G O D.  
If all the Diuines in the  
world auouch that Hell is  
my portion, if That Diui-  
nity whisper to me the con-  
trarie, I will deride them.  
It were a braue thing, if one  
man could dispose of ano-  
thers soule, and reward it  
with either paine, or plea-  
sure, according to his owne  
will. Yet I must confesse  
this ingenuously; that I put  
so great a difference be-

twene the ancient and mo-  
 derne papists, as that I re-  
 solve rather that the former  
 are taken to mercy, then  
 that the later either are, or  
 shall be. The former in-  
 structed no men to destruc-  
 tion, with king-killing doc-  
 trine: the later teacheth to  
 make away w<sup>th</sup> an Hereticke  
 (yet an Hereticke of their  
 owne brain) by any meanes  
 whatsoever. God renounce  
 me, if I had not rather bee  
 an Heathen, then a Christian  
 and holde this mercilesse  
*Axiome* for currant: for, I  
 had rather bee an honest  
 Turke, then a knauish Chri-  
 stian. Papistrie and Treason

now



now are growen to be *Accidentia concomitantia*; and they giue mutuall attendaunce one on the other. Neither did the ancient Priests so worke vpon the frailtie of silly women, as these doe: neither were they so lecherous, as these are. These are they whom Saint Paul pointeth at, saying, *For of this sort, are they* 1.Ti.3.6 *which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts.* Yet, for all this, our Puritans ought not to giue definitiue sentence against them; but referre it to him, who will haue

*mercie on whom he will have  
 mercie.* These men, whose  
 puritie hath made them vn-  
 conformable to the present  
 Discipline of the Church,  
 though they bee guiltie of  
 Schisme, yet they are not  
 dangerous; but live, and  
 dye, without thought of  
 slaughter: yet is there a rat-  
 ling Treatise, entituled *He-  
 rode and Pilate reconciled*,  
 wherein the author striveth  
 very hard, to proue that the  
 Papists & Puritans are both  
 alike dangerous; as holding  
 the same treacherous re-  
 nents. He sperteth-out the  
 venome of his tongue in  
 the faces of Calvin, and Be-  
 za;

za; men, whose names his  
mouth should not vsurpe,  
without reuerence. Hee  
may well wrest their spee-  
ches: but, well I know, hee  
can neuer inferre any pre-  
tended treason, from them.  
His booke is well laboured;  
and hee manifesteth to the  
world, that hee hath read  
something: hee lacketh no-  
thing but the iudgement of  
Tertullian; that is, that a  
man ought to imploy all hee  
hath or knoweth, *in testi-*  
*monium veri, non in adiuto-*  
*rium falsi*. Sir Francis Ba-  
con saith, that the way to  
diminish bad bookes, is not  
not to burne, or teare them;

Tert, de  
resur, carn.

but with plentie of good  
 bookes, to make scarcitie of  
 bad: whereas I for my part  
 thinke, that the daile en-  
 crease of tritall trifling  
 books, wil at the length con-  
 sume and annihilate the  
 weighty and serious ones.  
 Now-a-daies, almost euery  
 Sect hath a fenerall expositi-  
 on of the Text, and a diuerse  
 application. We may well  
 orie-out with the Prophet  
 Dauid, *O God thou hast cast  
 vs out; thou hast scattered  
 vs: thou hast beene angry;  
 turne againe vnto vs. Thou  
 hast made the Land to trem-  
 ble, and hast made it to gape:  
 beale the breaches thereof;*  
 for

Psal. 60. 1.  
 2. & 3.

or His age of teares. 177

for it is shaken. Thou hast  
shewed thy people heavy  
things: thou hast made vs to  
drinke the wine of Giddines.

It fatteth the soule of the  
Iewe, to see Christianitie  
torne in peeces by schisme  
and heresie. He scorneth the  
head the more, because hee  
sees the members of the bo-  
die so wound one the other.

Oh, that wee could, with  
the harmony of an vnsepa-  
rable vnion, charme the  
cares of this Christianities  
serpent! But surely hee will  
stop his cares to our char-  
ming, who disobeyeth the  
voice of that great charmer,  
charme hee neuer so wise.

Hee. lie.



lie. Thou seede of Abraham,  
 thou house of Iacob, thou  
 disposer of the graces and  
 promises of the all-puissant,  
 I bewaile from my loue thy  
 heauie condition, and la-  
 ment that thou canst not  
 repent. What grosse absur-  
 dities haue seized on thee,  
 of the which beliefe is not  
 capable? As, for example,  
 that God before he built this  
 world, exercised himselfe a  
 long time in setting-up and  
 pulling-downe, before hee  
 could learne to finish the  
 frame hee hadde conceived.  
 Thou further sayest, that  
 God hath certaine appointed  
 daies, wherein he afflicteth  
 him-

See the  
 quotatiōs  
 of Monfi-  
 eur du  
 Plessis vp-  
 on their  
 Thalmud,  
 in his  
 book en-  
 titled  
*Aduertisse-  
 ment aux  
 Iuifs.*

or His age of teares. 179

himselfe, because in choler he  
defaced thy citty, with thy  
temple: and tokens of this  
his felt sorrow, thou makest  
to be lightning and thundex.  
Thou saiest also, that God or-  
deined a sacrifice amongst  
the Iewes every new Moone,  
to recompence the wrong he  
did to the Moone, in taking  
light from her to giue it to  
the Sunne. Thou farther  
sayest, that he is angrie once  
a day, and then the crimson  
combes of the Cocks waxe  
pale and bloudlesse. Thou  
hast also a prophane fable,  
that on a day there being a  
disputation betweene cer-  
taine Rabbins, and R. Elie-  
zer,

zer, God gaue sentence on  
Eliezers side: for which the  
Rabbins excommunicated him;  
and then God smiling, said,  
My children haue ouercome  
me. Thou sayest also, that he  
that gainsayeth the words of  
the Scribes, deserves more  
to be punished, then he that  
contradicts the Law of Mo-  
ses: the one may be absolued;  
the other must absolutely die.  
Thou saiest also, that he is no  
good Rabbin which doth not  
hate his enemy; nay, that  
doth not pursue reuenge e-  
uen untill death. And hee  
that disalloweth of any thing  
in these bookes, denieth God  
himselfe. What God will  
doe.

doe with thee, I know not:  
 this I know, that no Nation  
 hath kept her integritie but  
 thou. Oh, would thou  
 hadst also kept thy sinceritie  
 in religion! It is more then  
 a miracle to mee, that feare  
 doth not weigh-downe the  
 eye-lids of the Iewe, when  
 he offers to looke-vp to hea-  
 uen. *Neq; enim, faith O-*  
*rigen, deberent ultra cælum*  
*aspicere, qui in creatorem*  
*cæli peccauerunt, et domi-*  
*num Maiestatis.* Neither in-  
 deed, faith he, ought they to  
 beholde heauen, who haue  
 sinned against the Creatour  
 of heauen, and the Lord of  
 Maiesty. The Turke con-  
 ceiueth.

ceiueth more reuerently of  
 Christ, then the Iewe: for,  
 he accounteth of him as of  
 a great Prophet; the Iew, as  
 of a false Prophet. Neither  
 hath the Turke so grosse a-  
 buses and absurdities, as  
 hath the Iewe: which, who-  
 soeuer listeth to compare,  
 shall finde. The Turke hath  
 many riddles, which rather  
 merite laughter then loat-  
 hing: and, for example  
 sake, we will set-down some  
 fewe of them. *What is that,*  
*which is first wood, and af-*  
*terwards receiueth a spirit*  
*into it? It is there answered,*  
*Moses Rad. What woman is*  
*that, which onely came from*

In Alcor.  
 Turc.



or His age of teares. 183

a man? and what man is that  
which onely came from a  
woman? It is there saide, the  
former to be Eue, the later  
to be Christ. The rehearfall  
of more of these frivolous  
fooleries would cost mee  
much time, and yeeld the  
Reader little profit: and  
therefore I will onelie heere  
insert one or two things re-  
marqueable in the Turkish  
Phisiques. They hold, that  
the starres hang by golden  
chaines: Againe, they saie,  
that a Bull beares the earth  
upon his hornes; so that when  
the Bull shakes his head, an  
earth-quake ensues. Modesty  
wil not let me enter into the  
Turkes

Turkes paradise; where all things are vncleane, and beyond measure bawdy. Oh my God! who is there that rightlie vnderstandes the courses of mans life; the curses due to it for the vices of it; and withall considereth the variances of religion; as also that Turkes inhabite the better halfe part of the world; Iewes and Atheists a quarter of the other halfe; Schismatickes & Heretickes three quarters of that quarter: who is there, I say, that weighing all these things, will not welcome, if not inuite death; specially in this age; in which, that of Tacitus

*is*

*is*

is right true: *et propter virtutes certissimum exitium.* Tacit. hist. lib. 1.

And vertues, saith he, are rewarded with certaine destruction. Vertue, looke to thy Essence; for, thou hast almost lost thy Existence: thou hast a Being of thy self; but, scarce any Being in any other. Wherefore I exhort all those, who either haue or loue vertue, to desire to bee dissolued, and to bee with Christ. Let them contemplate this, that death is the Orient of Weale, and the Occident of Woe; that is, the rising of all comforts, and the fall and setting of all crosses. Death is the sole  
sanctuary

sanctuary for sorrowe, the  
freedome from feare, hope's  
harbour, faith's faire field,  
the ending of a bad, & begin-  
ning of a better life. Death  
is not so vgly as the world  
would make her; her lookes  
are louely: and when all the  
world disdaines desert, shee  
rewardes it. Wherefore,  
wee should not with such a  
fond childish grieve bewaile  
the death of our friends,  
whom mercy hath taken  
from mileric. As when we  
see the sunne eclipsed, wee  
griue not; knowing it shall  
come to his former forme  
again: euen so it is heere;  
we should not fall into wo-  
manish

manish lamentations for the losse of them, whose bodies wee know shall rise againe; who shal see God with those eyes, with which they leaue to see the world: For, though they die to vs, they liue to the Lord. Wherefore, wee must not thinke, that Dauid lamēted the temporal death of his sonne Absolon; but, that his propheticke soule fore-sawe that eternall death due to Diuells and their ministers: for, to them, death bringes damnation. The wicked man dares not, in his greatest passion, call to God for compassion; but hides himself from his face,  
ha-



hauing all his time beene  
glutted with forbidden  
fruite. If hee looke vp, hee  
sees Gods iudgement hang  
ouer him: if downeward,  
he meditates his graue vnder  
him; and hell vnder it: if  
on both sides of him, at each  
hand sitteth horreur, and  
confusion: if before him, he  
beholdeth Perdition, his  
hangman, dragging him on  
to his slaughter: if behinde  
him, Vengeance doggeth  
him at the heeles; the least  
noise makes him expect his  
pursuants: At last, he with-  
draweth himselfe into his  
cabine, thinking to lock out  
Death; who, in a moment,  
locketh

locketh vp his eye-lids, neuer more to open, till they shall see heauen gates shut against their master. Oh foole! reuolt from thy irreligious superstition, to a religious pietie; neither quake at that, whose power it is in thy power to conquer by an heartie penitence; and frequent prayer. Shrink not at thy fatale blowe: thy death shall be life; and that, a blessed and eternall one. I, for my part, will account of death as of that which helps me to an vualued bargaine; things eternall, for things momentarie: things truelie delightfull, for things falsely  
de-

deceitfull. Oh welcome minute, that shall free this body from so long an apprenticeship of woe. And, indeede, what is there that should holde or delight me heere? except to satisfie the vnordred appetites of the body, and vnlawfull desires of the soule. But perhaps some will vrge, that I am as yet in my spring of youth; which I grant: Yet am I gluttred, and tired as much with the troubles of this Age, as a Priam, as a Nestor. The dayes are already come vpon mee, wherein I may truly say, *I take no pleasure in them.* But, others will reply, that

*Ecclesiastes. 12. 1.*

I haue friends for whose sake  
 I should desire to liue. It is  
 true indeede, that I haue  
 friends; but, with-all, such  
 friends as Tacitus speaketh  
 of; *Et quibus deerat inimicus,*  
*ab amicis sunt oppressi:* and Tacit. hist.  
 they, saith he, to whom ene- lib. i.  
 mies were wanting were op-  
 pressed by their friends. I  
 long to bee acquainted with  
 my neerer kinred, to whom  
 I shall say, *Corruption thou* Iob. 17. 14  
*art my father, and to the*  
*worme thou art my mother*  
*& my sister.* Salomon telleth  
 vs, *All pleasures vnder the* Eccles. 2.  
*sunne are vanity:* I take his  
 word; and therefore long to  
 see what pleasures are aboue  
 the

the sunne, where the Son of  
God sitteth at the right hand  
of his father, making inter-  
cession for mee and all sin-  
ners. And thou, Lord of  
hosts, grant, that when this  
my last and best day shall  
come, and those harbingers  
of death summon me to ap-  
peare, that then I may bee  
readie: and grant also, that  
as, at the first, my body was  
willing to receiue my soule;  
so, at the last, my soule maie  
be willing to leaue my bo-  
dy. Thou louer of soules, be  
thou mercifull to my soule:  
and when mine eyes shall  
grow dimme, my lips black,  
my mouth drawen-vp, my  
browes



browes knit, my eares deaf,  
my hands and feet benum-  
med with cold, my pulse  
beating yet weakely, and  
when all my senses faile me,  
then giue me some sense of  
life everlasting. My good  
God, let me at that houre  
thinke as I do now, that it is  
a thing no more strange to  
die, then to be borne, seeing  
it is an equal law of Nature,  
which bindeth ouer all a-  
like, to their first and last ap-  
pearance. I knowe, there is  
some paine in death: but,  
withal I knowe, that I owe  
that paine with the vantage  
to my mother. Who, as she  
endured as great paine, as

I

ouer

ever woman did, to bring  
 me into the world: so must  
 I endure some paine to rid  
 my selfe of this painefull life,  
 of the which I am as weary,  
 as a Gollye shew of his care. I  
 shall neuer be truly merry,  
 till that day of mirth and re-  
 leasement cometh. All ioy  
 here belowe is sinfull, and  
 almost all delights vnlawfull  
 according to that of Austin:  
*Sensile letitia est impenitentie  
 quædam.* The ioy, saith he, of  
 this age is nothing els but  
 wickednes repented. Yet  
 will I not seek to hasten the  
 houre of my deare deliue-  
 ry; but will attend Gods  
 leisure, and esteeme of life

August. in  
 Euang. se-  
 cund. Lu-  
 cam, serm.  
 27.

as of a gift. If it will carrie, I  
will not thrust it forth of  
doors: if it make haste to be  
gone, I will not be he that  
shall increate it to abide. The  
time I have to live, devotion  
shall dispose of: and my  
chiefest pleasure shall be in  
prayer. I will first pray for  
Christ's church militant, that  
it would please him to shor-  
ten the time of her warfare;  
that so the time of her tri-  
umphing may approach.  
Next of all, I will pray for all  
Gods anointed, over what  
Kingdomes, or Nations, so-  
ever they bee placed; and  
in particular (as by the du-  
ty of a subiect I am bound)

196 *Steffords Niobe,*

for my gracious Soueraigne,  
Faiths great defender. Thou  
Ancient of daies; crown his  
dayes with happinesse: and  
as he raignes by thee; so let  
him raigne for thee: and  
while he defends thy Truth,  
defend thou him from those  
*porte-couteaux*. For, in those  
treacherous times, it is to be  
feared, that his greatest ene-  
mies are those of his lawne  
house. And, as for his succe-  
der in the throne, gracious  
God let him be successfull in  
al his approued proceedings:  
that so, succeeding ages may  
sing & say his praises. Lord,  
shield him rather from secret  
flatterers, then from open  
ene-

Mat. 10. 36

or His age of secret. My

enemies: and, hauing all  
things, let him not want this  
one; A truth-teller. I will  
wish the same to him, which  
Thomas Walsinghamis re-  
porteth of Henry the fift:  
that as he is *Modestus cultor*,  
so he may be *Magnanimus*  
*in acta*. Last of all, I will pray  
for my selfe; that hee that  
made me, would purchase  
to haue mercy vpon mee.  
Thou, that art able to throw  
an Angell down; art able to  
raise a sinner vp: Lord, then,  
raise me, that am fallen into  
the gulfe of sin. Thou in-  
maculate Lamb of G O D,  
which dyedst once for the  
sinner of the world, haue  
mercy



mercy vpon me: and, seeing  
 thou hast suffered for my  
 wickednes, let not me suf-  
 fer for it too, nor cry for my  
 crying finnes. Iesus, at thy  
 Name my knee shall bowe,  
 my heart bend, and all my  
 soule and body be transfor-  
 med into patience. Oh  
 blessed, comfortable, all-  
 promising Name, in which,  
 the olde Age of new names,  
 and (if you will haue it so)  
 the newe Age of olde names  
 may be included. Iesus Chri-  
 stus saith Origen, *qui in vol-*  
*tione illis aris, et tunc apud*  
*Origenes Iesus Christ, saith*  
*he, who is in thase vster-*  
*most parts of the earth, even*  
 yvrom      & I.      amongst

amongst the Britannes. A-  
men, Lord Iesus : and bee  
with vs still to the ends of  
the world. Mercifull mai-  
ster, let mee with my last  
gaspe pronounce in confi-  
dence those words of dying  
Luther; I haue serued thee,  
I haue beliened thee, and now  
I come to thee. And because  
there is no other way to  
come to thee but by death,  
Lord let mee expect death e-  
uery where, and alwaies;  
not knowing where, or whe-  
re it will expect me: and let me  
thinke of that often, which  
I must doe once. Blessed  
Maister, my will is thine:  
but, if it bee thy blessed will,  
take

take me out of this Age, before I bee aged: and let this corruption put on incorruption, this mortallitie immortality, imperfectiō perfection; and then this impotency shal see omnipotency; this nothing all things. Oh inconceiueable ioy, to behold the Apostles, Patriarks, and Prophets, together with the Kings of the Earth, doing homage to the King of Heauen and Earth! And till this ioyfull appointed time come, the greatest comfort I can yeeld my selfe and others, is an allusion which I tooke out of an ancient French Writer: to wit, that

or His age of teares. 201

that as GOD laboured six  
dayes, and rested the seventh,  
so man, after hee hath tur-  
moiled himselfe through-out  
all the six Ages of the world,  
shall in the seventh Age re-  
pose himselfe in a better  
world. Which, he that crea-  
ted the world, grant, for  
his sake that redee-  
med the world,

Amen.

FINIS.



that as GOD laboured six  
days, and rested the seventh;  
so man, after hee hath laboured  
sixty years, should through-out  
all the six ages of the world,  
hold in the seventh age re-  
pose himselfe in a better  
world, Which, he that crea-  
ted the world, grant for  
his sake, and re-  
med the world,





